THE GEOGRAPHICAL ENCYCLOPAEDIA OF ANCIENT AND MEDIEVAL INDIA

Based on

Vedic, Puranic, Tantric, Jain, Buddhistic Literature and Historical Records

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PART I

A—D

INDIC ACADEMY

VARANASI (INDIA)

THE GEOGRAPHICAL ENCYCLOPAEDIA OF ANCIENT AND MEDIEVAL INDIA

PART I

A–D

INTRODUCTION

The necessity of the knowledge of historical geography for a correct and comprehensive understanding of the history of a country can hardly be overemphasised. Indian literary sources, inscriptions and foreign accounts furnish rich and varied data bearing on the ancient geography of this country and the surrounding regions. Right from the early Vedic times to the late Medieval period of Indian history, an enormous literature, both religious and secular in character, was produced. The Rigveda and the later Vedic literature, the two great Epics, the Purāṇas, the Smritis, the Buddhist and Jaina texts and the Works of Pāṇini, Kauṭilya, Bharata, Vātsyāyana, Kālidāsa, Varāhamihira, Rājaśekhara and others throw a flood of light on different aspects of Indian Geography. Similarly quite a large number of stone inscriptions, copper-plate grants, seals, sealings and coins, from various parts of the country and outside, are known They not only corroborate the literary evidence but also supply new materials pertaining to historical geography The foreign accounts of India afford a valuable source in this regard The writings of Megasthenes, Arrian, Ptolemy, Pliny, Fa-hien, Hiuen-tsiang, Alberuni and Sulaiman—to mention only a few—have furnished interesting and valuable information about India and her people.

This enormous material has been utilised in the past by several scholars, whose efforts have been helpful in removing numerous wrong notions about the ancient geography of the country. The works of A. Cunningham, J.W. Mc Crindle, F.E. Pargiter, N.L. Dey, Sir Aurel Stein, Sylvain Levi, H.C Rai Chaudhury, P.V. Kaṇe, B.C. Law, G.P Malalasekera, V V. Mirashi, Jaichandra Vidyalankara, D.C. Sircar, Motichandra, Bharat Singh Upadhyaya and others are to be mentioned in this connection.

N. L. Dey was the first to attempt a sizable dictionary of ancient and medieval Indian geographical names. His work fulfilled a long-felt want.

The recent researches in this field have necessitated adequate improvement on the previous attempts. A comprehensive work on the lines of Dey, incorporating the new material, has been a *desideratum.* It is gratifying to note that Rameswar Singhji—Director of Indic Academy of Varanasi has taken up this task and has compiled the First Part of the Encyclopaedia which is being published.

It is hoped that with the co-operation of scholars working in the field the Academy will achieve its goal. Any suggestion in this connection will be welcome.

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Publisher's Note

Ancient Geography is one of the important aspects of Indic studies. Scholars have devoted their energy in describing the geography of Ancient India. Their attempt has been of immense value and significance, yet it is not full. It lacks comprehensiveness. The Indic Academy wants to provide the known geographical materials about Ancient India to readers. It has arranged Geographical materials in alphabetical order The present part covers the entries from A to D. Rest of the entries will form the material of next seven parts.

The I. Academy is aware of the shortcomings of the present Volume. It is hoped that the readers will appreciate the project and oblige the publisher with their suggestions.

Due to uncertain identifications of several ancient places, it has not been possible to provide a map conforming to the identifications of the text. But to provide convenient understanding of the ancient Indian Geography, a map after Cunningham's is inserted. A fuller and more detailed map will be set at the end when the work would be completed.

The Publisher is much thankful to the Editorial Board for the active co-operation. The learned scholars of the Board not only encouraged the project but also took genuine interest in its guidance.

Rameshwar Singh

Geographical Encyclopaedia of Ancient and Medieval India

ABHAYĀ : This stream flowing at the eastern foot of the Gangodbheda Tirtha, finds mention in the *Gangodbheda Māhātmya*, which narrates that when the Sage Pulastya wished to discharge the Sacred river Ganges (which he had made gush forth near him), after completing his worship, he was stopped by a divine voice, which announced to him that where the stream had issued from the mountain in the forest called Bheda, there would arise a holy Tīrtha of Gangodbheda on the top of a hill (Vide Stein *Rāj Trans* Vol. II p 274)

ABHIMANYUKHERA : A locality also known Cakravyūha and is identified with Amin, 5 miles south east of Thānesara in the Panjab Province According to the local tradition Cakravyūha was formed here in which Abhimanyu was slain The place contains the temples of Aditi and Sun and a tank known as the Sūryakunda (*K T* p 81)

ABHIMANYUPURA The town Abhimanyupura mentioned in the *Rājataranginī* (I 175) was founded by the Kāśmīrian king Abhimanyu I. It should be located at the present village of Bimyun, situated in the marshy ground about four miles to the south-west of Śrīnagara 34 4′ lat, 74°49′ long. (see Stein. *Rāj. Trans.* Vol I. p 31 note).

ABHIMANYUPURA : Another Abhimanyupura is mentioned elsewhere in the same work i e *Rājataranginī* (VI. 299) in relation to queen Diddā (A D. 980/1), who in order to increase her deceased son's (Abhimanyu's—A. D. 950-972) merit founded the town of Abhimanyupura and a temple of Viṣṇu known as Abhimanyu Svāmin after his name which (the town and the temple) are other-wise not known.

ABHIMANYU SVĀMIN : Vide Abhimanyupura founded by queen Diddā.

ABHINAVA VĀRĀNASĪ KATAKA : This is the present Barabati area of Cuttack. According to the Nāgarī plates (*E I.* Vol. XXVIII pp 235 ff) Anangabhīma III (Circa 1221-38 A. D), the great grandson of Anantavarman Coda Ganga (1078-1147 A. D) of Kalinganagara, had his headquarters at Abhinava Vārānasī Kataka (Sircar. p 147).

ABHINAVA YAYĀTI NAGARA : It was a city built by and named after the Somavamsī king Mahāśivagupta Yayāti III Candihara (Circa 1025-60 A D.) The city finds mention in the Mādalā pāñji as Abhinava Yayātinagara in connection with the account of the Gānga king Anangabhīma III, who conquered the coastal Orissa from the Somavamsis (*Mādalā Pāñjī* ed. Mahanti p. 28).

The Muslim writers of the 13th and 14th centuries mentioned the Ganga kingdom as Jājanagara which is undoubtedly a corruption of the name Yayātinagara Dr. D. C. Sircar identifies Abhinava Yayātinagara with modern Jājapura as it appears to be a corruption of the name Yayātipura which is again practically the same Yayātinagara, both meaning the city of Yayāti. (Sircar, p 147).

ĀBHĪRA : The Abiria or Ābhira country was ruled over by the western Kṣatrapas to Śaka rulers of western India, who seem to have held sway over the whole realm of Indo-Scythia of the Greek geographer Ptolemy (cf. *E. I.* VIII pp. 36 ff.). It is the south-eastern portion of Gujarat near the mouth of the river Narmadā. According to some scholars, it is the Abiria of the Greeks.

It was lying to the east of the Indus above the insular portion formed by its bifurcation Abiria is Ophir (*Mc Crindle—Ancient India as described by Ptolemy*, pp. 136, 139-140). Later epigraphic evidence places the Ābhira country

in the west but the Purānas seem to locate it in the north (Vide Law ; *Ind. Stu.* Pt. IV. p. 56)

According to the *Mahābhārata* (II ch. 31), the Ābhīras lived near the seashore and on the bank of the Sarasvatī, a river near Somanāth in Gujrat In the Mausalaparva (ch. 7) of the *Mahābhārata* we see the Ābhīras snatch away Kṛṣṇa's wives from the guard of Arjuna near Pañcanada i e. the confluence of the Indus with its five tributaries. *The Mārkandeya Purāna* (ch 57, ver 35-36) groups them with the Vāhlika vātadhānas etc. all of whom are said to have occupied the western country.

According to the Jain canons Ābhīra was situated in Dakṣiṇāpatha and Tera (Tagara) was a beautiful city of this country (*Bk k* 138-39) The country was visited by Ajja Sāmiya (*Āva. Ti.* p 514 a) and Vairasvāmī (*Āva. Cū* p. 397).

According to the *Tārā Tantra* the country of Ābhīra extended from Konkana southward to the western bank of the river Tāptī (Vide Ward. Vol. I p. 569). The *Saktisangama Tantra* also holds the same view (Book III. ch. 7. Ver 20).

The Ābhira country is also mentioned in the Allahabad Stone Pillar Inscription of Samudragupta as one of the tribal states of western and south-western India, who were semi-independent people living outside the borders of his empire. (For details see Law , *Tribes in Ancient India* p 81, *E. I.* X. pp. 99 and 127). Some scholars place them in the province of Ahirwādā between the Pārvatī and the Betawā in Central India.

Patañjali in his *Mahābhāṣya* (1. 2. 3) is perhaps the first to introduce them into Indian history. The *Mārkandeya Purāna* (chs. 57-58, V. V. 45-8 and V. 22) places them in the southern country. The *Vāyu Purāna* (Ch. 45. 126) supports it and describes the Ābhīras as Dakṣiṇāpathavāsinah. (For further details vide B. C. Law , *Ind. Stu.* pt. I pp. 54 ff.).

Sir Henry Elliot states that a country on the western coast of India from Tāptī to Devaghara is called Ābhira (*S. G.* Vol. I pp. 2-3). Mr. Schoff opines that it is the southern part of Gujrat containing Surat (*P. E.* pp. 39, 175). Lassen identifies Ābhīra with Ophir of the Bible. According to Dr. D. C. Sircar, Abiravāna as the original home of the Ābhiras, was situated between the land of Herāt and Kandahar (Sircar, p. 23 note ; also *I. H. Q.* 302 fn. 17). Afterwards they entered India along with Śakas (*Imp. Uni.* p. 221). In the first and the second century A D they settled in between the lower Sindhu valley and Kāthiyāwāda as described in the *Periplus* as well as in the geography of Ptolemy

According to epigraphic evidence we can easily prove the existence of the Ābhīra kingdom in Khāndeśa during the 14th century (*E I.* XXV 203). Jaya Singh Suri refers to an Ābhira country conjointly with Malwa and Medapata (Ibid p 93). According to the *Jayamangalā commentary* (vi 4 24) on the *Kāmasūtra*, Ābhīra was the country that included Śrikantha (Thanesar) and Kurukṣetra.

The Periplus states that Ābhīra borders Anatuoi a salted country modern representative of which are the districts of D G Khan and D I Khan, so we may identify the Ābhīra country with the districts of Muzaffargarh and Bahāvalapur.

Coins of certain kings of the Ābhīra race belonging to the 3rd century A D had been discovered in northern Mahārāṣtra, where possibly, a branch of this race migrated in the 1st or the 2nd century A D.

ABHIRĀMĀ One of the three places occupied, as a layman, by Nārada Buddha (*BU* X 19).

ABHISĀHĀ An ancient Janapada (*MBH.* VI. 18 12). Warriors of this place were famous for their valour (Ibid. 93.2).

ABHISĀRA : It is the same as Abhisārī (*P.* adhi ch. 6, (*MBH* VI. 1 94) Abhisāra combined with Dārvā is also mentioned in the *Rājataranginī* (I. 180) as a territory of the Abhisaras people.

ABHISĀRĪ : The Abhisares of the Greeks : It is Hazara, which forms the north-western district of Peshawar Division Arjun is said to have conquered this country (*MBH.* II ch. 27, 19; *JASB.* 1852, p. 234). Dr. Stein (Stein *Rāj. Trans.* Vol I p. 32 note) identifies the kingdom of Abhisāra with the hilly tract between the Vitastā (Jhelum) and the

Chandrabhāgā (Chenab) including the state of Rājapurī (Rajauri) in Kāśmīra. (For details see Law; *Ind Stu p.* 4. 41. *ff*).

ABHISEKA : It was a pond located in Vaiśālī near the western gate of the city. It may be identified with 'Bāvanapokhara' to the west of the present 'Rājā Viśālā Ke Garha'. In this ever guarded 'Puṣkariṇī' of the Licchavis their counsellors would take their bath (*Bu. Bhu.* p. 393). According to the Dhammapadatthakathā, Bandhula Malla took his wife Mallikā to take her bath in this sacred pond.

ABIRAVĀNA : Vide Ābhīra.

ABLŪRA : A locality, where an inscription of Kalacurya Vijjala(1157-67 A D).was discovered For details see *E. I.* Vol. V p 57. It stands at a distance of about two miles west of Kod, the chief town of the Kod taluk in the Dharwar district of the Bombay State. The ancient records mention it in a fuller form as Abbalūra. (*E. I* V. 213 ff)

ABUYAGRĀMA It may be identified with Ābu (*E. I.* VIII. 222).

ĀBU : Vide Arbuda

ACALĀ . A river in Kāśmīra near Anantahrada and Karkotahrada (*R. C.* 10 256).

ACALAGGĀMA A city situated in Magadha (*Uttarā Ti* 18 p 243) A royal road is mentioned in the Acalaggāma (*I. S. V.* 1930 31) Its exact situation is not known as yet

ACALAPURA : A town situated in Ābhīra-country. The rivers Kanhā and Banna flowed near the town (*Jain Cano* p 262) It is identified with modern Ellichpur in the Amraoti district in Berar. (*E. I.* XXIII. pt. I. Jan. 1935, p. 13, *E. I.* XXVIII. pt. I. Jan. 1949).

ACALEŚVARA : A sacred place with a temple of Kārtikeya mentioned in the *Linga Purāna* (92. 165). It is located about four miles from Baṭālā Station in Amritsar Pathankot Railway Line. There is a large tank near the temple. In the main temple is enshrined a Śiva Linga, the image of Kārtikeya and of Pārvatī.

It is here that Vasus and the Siddhas had performed a sacrifice. Guru Nānaka also performed penance for some time here. There takes place a yearly fair on the 9th and 10th day of the light half of the month of Kārtika (See *Tap*).

ACALEŚVARA . Another Acaleśvara is a famous temple in Western India at a distance of one mile from the village of Oriya at the mount Ābū. (*K. T.* p. 399).

ACARAPĀKKAMA : According to the *Periya Purāṇam* of Tamil, it is one of 274 places sacred to Śiva. The Sage Kanva and Gautama are said to have practised penance here.

ACĀVADA (ACCAVAṬA) : It is the Ṛksavat mountain, where dwelt the banker Nāgapiya, a native of Kurara. It occurs in Luders' List (Nos 339, 348, 581 and 1123). Ptolemy knows it as Ouxenton. It forms a part of the Vindhyas. According to Ptolemy the Ṛksavat is the source of the Toundis, the Dosaron, the Adamas, the Ouindon, the Namados and the Nanagouna. By the Ṛksavat or the Ṛksavanta he meant the central region of the modern Vindhya range, north of the Narmadā (See Law, p. 17, *Mount Ind* pp 107 ff)

ACCHĀ : A janapada. According to the *Bhagvatī Sūtra* (15) of the Jain Āgama, it is one of the sixteen Janapadas of Uttarāpatha. Varund was its capital. It may be identified with the region round Bulandsahar in Uttar Pradesh. (*Jain. Cano p* 264)

ACCHAPURAM : According to the *Periya Purāṇam* of Tamil it is one of the 274 places sacred to Śiva. It is situated three miles to the east of Kalarun Railway Station.

ACCHODĀ : A river rising from the Acchodaka lake (*M.* 121. 7; *Vā.* 47.6. *Br.* II. 18.6 and III 13.80). It is the mind-born daughter of the Agniṣvātta Pitṛs and is said to have practised penance for one thousand divine years (*M.* 14.2 3).

ACCHODAKA : A lake in Tibet at the foot of the mount Candraprabhā (*Vā.* 47.5-6 and 77.76; *M* 14.3 and 121.7, *B.* III. 13.77), also vide Acchodā.

ACCHODA SAROVARA : This lake was dug up by the Manes (*M.* 14.3; *De.* 6.12.10 11) Bāṇabhaṭṭa describes it in the *Kādambarī* a Acchāvata in Kāśmīra (Also see Bilhaṇ·

Vik. cviii. 53). It is 6 miles from Mārtanda, The Siddhāśrama was situated on the bank of this lake (*N.* Ch. I) The goddess Śivakārinī is worshipped here. (*M.* 1349).

ACESINES Vide Asikni.

ACEYA : It stands about 12 miles south-west of Mandasor on the right bank of the river Seona, about a mile to the south of the Pratapgarh Road. (*H G. I. p.* 303).

ACINTA : Ajanta. It is about 55 miles north-east of Elora in Central India. Ārya Sanga (perhaps Asaṅga), the founder of the Yogācāra School of Buddhism lived in the Acinta Monastery (See S C. Dasa's *Ind Pan.*). It is celebrated for its caves and Vihāras all belonging to the fifth and sixth centuries of the Christian Era. There is an inscription, which shows that the caves were caused to be excavated by a Sthavira named Acala (See Ajanta).

ACIRAVATĪ : A river. Śrāvastī, the capital city of Kośala, frequently mentioned in the Buddhist literature, stood on its bank (*Var.* 214.47, *Tevijja Sutta* in the *S B E* Vol XI. *Salittaka Jātaka, Kummdhamma Jātaka*, Vin. II 239, *An.* V. p 22; *D* I. 235 ff , *Dhammapada Commentary* p. 511; *Ud* Com. p 366 etc). It was also known as Ajiravatī (*Ar S* 1 63, II 60). Its shortest name is Aiiavati (*An.* I. 63, II 60, *As* IV. 3 119). Hiuen Tsiang calls it Achilo (Watters, Vol. I pp. 398 9) Cunningham has identified this river with the present Rāptī in Oudh, on the bank of which the ruins of Śrāvastī (the third or the last capital of Kośala) have been discovered.

The river Airavatī flows through the districts of Bahraich, Gonda and Basti and joins the Sarayū or Ghargharā (Gogrā) west of Barha in the district of Gorakhpur. According to the Chinese pilgrim, Hiuen Tsiang, it flows south-eastwards past the city of Śrāvastī (Watters. I. 398-9).

ACYUTAPURAM : Acyutapuram is situated near Mukhaliṅgam in the district of Ganjam. The plates of Indravarman were also discovered at this place. These plates tell about a land gift at Kalinganagaram rewarded by one of the kings of Gānga family of Kalinga (*E. I.* III. 127).

ACYUTASTHALA : An ancient village, the abode of the Śūdras of mixed tribes. (*Mbh.* III ch. 129. 9; *Vām.* 34.46).

ĀDARŚA : Many scholars take it to be Vinas'ana (*Mbhā.* Vol. I. p. 475, on Pānini II. 4 16; Vol III p. 174, on Pānini VI 3; p. 109). The *Baudhāyana Dharamsūtra* (II. 2 16) speaks of Vinaśana as Ādarśana and as western boundary of Āryāvarta. The *Kāśikā* on Pānini IV 2.124 speaks of Ādarśa as a Janapada. The *Bṛhat-Saṃhitā* (14 25) holds the same view. According to Patañjali it is the famous Aravali hills which formed the western boundary of Āryāvarta Scholars also identify it with the Purānic Astīcala.

ADARŚANA : Vide Ādarśa

ADDAPURA : A city of a non-Aryan country. It was under the rule of king Ārdaka a contemporary of king Seniya (*Sūtra* II 6) It may possibly be identified with Adra in Manbhum district in Bengal (*Jain Canon* p 164).

ADEISATHRON : Ptolemy divides Sahyādri into two parts. The northern part according to him is called the Oroudian (identical with Vaidūrya Parvata) and the southern part Adeisathron. (*H G. I* p 21). Adeisathron is the source of the river Kāverī which is mentioned by the Greek geographer as Khaberos. Vide Sahyādri.

ADHARATTERĪ . A district in south India which is mentioned in the *Cūlavaṃśa* (LXXVII. 69).

ADHICCHATRA : Same as Ahicchatra (*E. I.* II. 243 note).

ADHIKAKKĀ : It was a sacred place in the time of the Buddha. It is mentioned in the Vatthūpama Suttanta of the *Majjhima Nikāya* (Vol. I. 39).

ADHIRĀJAMANGALLĪYAPURAM : It is identified with the Tiruvadi in the Cuddalore Taluk. It stands at a distance of 14 miles north west of Cuddalore and one mile south of Panruti Railway Station. It is also known as Adigaimānagar. It is situated on the north bank of the river Gedilam (*E. I.* XXVII Pt. III p. 98).

ADHIRĀJENDRAVALANĀDU : It is the name of a district (*S. I. I.* 1, 134) and is situated in the Jayankondasora mandalam (H. *G. I*, p. 138).

ADHIRĀJYA : A Janapada, same as Kārūsa and more likely the modern Rewa State in Baghelkhand in Central India (Dey. p. 2) one thirtyone miles south-west of Allahabad and 182 miles north-east of Sagar. The name finds mention in the *Mahābhārata* (II ch. 30, VI ch. 9.44).

It was the kingdom of Dantavakra whom Krsna killed at Mathurā (*P* Pātāla. Ch 35) It was conquered by Sahadeva, one of the five Pāndavas soon after his conquest of Matsya rājya, (*Mbh.* II. Ch 30). But Kārūsa is certainly separate from Adhirājya (see *Rām* I Ch 24)

ADHISTHĀNA : Adhisthāna is identified with the city Śrīnagar, the capital of Kāśmīr, The Arab geographers have given it the name of Adhisthān (Elliot and Dowson; *History of India* Vol I p 64) Adhisthāna is mentioned by Alberuni as being built along with both the banks of the river Jhelum (Jailum), which are connected with each other by bridges and ferry boats. It is said to be extended within a space of four Farsakh The course of the river, above and below the capital, is rightly enough traced as far as the valley is concerned. When the Jhelum left the mountains, and had flowed two days' journey it passed through Adistan. Four Farsakh further on it enters a swamp of one square Farsakh. (*SM.* pp. 362-63).

ADHISTHĀNA . Another Adhisthāna is referred to in the Pali Text. It was a famous city in the country of Utkala. Tapassu and Mallikā, the two famous tradesmen of the place resorted to Lord Buddha, after he had attained enlightenment (Vide *Mbv.* Vol III, 303).

ADHOGANGĀ · The downward-course of the Ganges is known as Adhogangā. It is mentioned in the *Attittavatthu* (II. 283; 229 V. 3).

ADHRSYĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9 24).

ĀDI : Ādi or Ūvī is one of the five tributaries of the Ganges (*Thananga*. 5.470). It seems to be the same as the Erāvatī or Acirāvatī or Ajiravatī, which is mentioned as one of the five great rivers in Pali literature. It may be identical with modern Rāptī in Oudh (*Jain Cano.* 264).

ĀDIBADRĪ : The first image of Śrī Badrīnāth is said to have been in Tibet and Śankarācārya is credited to have brought it into India for the first time. The place where the idol was placed is known as Ādibadrī. In Tibet it is known as 'Dullingmaṭhā. (See *K. T.* p. 40).

ĀDIKOTA : Another name for Ahicchatra.

ĀDIPĀLA · A hill near Gayā (*V* . Z108, 65) Ganeśa there is in the form of an elephant across Mundi Pṛsthā. (*Va.* 109-15)

ĀDIPURA : It is a village situated in the Pañcapir sub-division of Mayur Bhanj State. (*I. A* XXV Pt IV p. 147)

ADITIKUNDA : It is a dry pond to the east of the village Amīna, which is five miles from Kuruksetra on the Delhi-Ambala railway line There was once the hermitage of the sage Kaśyapa and his consort Aditi Near the hermitage lies a temple of Śiva which is beautified with two images of red stones (*K. T.* p. 81).

ADITI TĪRTHA . A sacred Tīrtha on the Ganges. (*N* II. 40 90).

ĀDITYAPARVATA A peak of the Himālayas which is said to be the abode of Śiva (*Mbh.* X. 327.22).

ĀDITYĀŚRAMA A sacred Tīrtha referred to in the *Mahābhārata* (83.184), *Padma Purāṇa* (I. 27 70).

ĀDITYA TĪRTHA : An ancient Tīrtha situated on the bank of the river Sarasvatī (*Mbh.* IX Ch 49 17) In the 50th chapter of the same Parva its importance is described. The *Padma Purāṇa* locates it on the river Sābharamatī near its confluence with sea. There is also a Tīrtha of this name in Prayāga, situated on the northern bank of the Yamunā (*M.* 18.29 ff.) At present it contains an Ādityatīrtha which is visited during the course of the *Antarvedi Parikramā* of the city of Prayāga (*K. T.* p. 118). So this Tīrtha may be identified with that of the *Matsya-Purāṇa*.

ĀDITYĀYATANA : A sacred place on the northern bank of the Narmadā (*M.* 191.77, *Kū* II. 41.37-38, *P.* I, 18.5 and 72). This Purānic place may be connected with the one near Moti Koral.

ĀDITYEŚA : A sacred Linga on the Narmadā (*M.* 191.5).

ADRAISTE COUNTRY . Vide Adrijā

ADRIJĀ : In the *Mahābhārata* (VII. Ch. 159 5) we find mention of the Adrijās. They are presumably identical with the Adraiste of the Greeks, situated at the eastern edge of the river Hydraotes (Rāvī) It is believed that adraistai or Adhistas had accepted the supremacy of Alexander's army (*Cambridge History of India* Vol. I p 371 and n 2, Lass *Ind Alt* I. pp 21 22).

ADRIJĀ : This river is mentioned in the *Mahābhārata* (XIII). It rises from the Rksa and the Vindhya mountains. Its mention is made in several Purānas (i.e. *Mbr.* Ch 57. Ch 54 in some versions).

ADRAVATI . The Aravali Mountains (T. J C p 380)

AGAIYĀRU It is a river which passes through the village of Māndottam. (*S I I* II 62)

AGAIASSIA · See Angalaukika.

AGARA (SHAJAPURA) . It is 41 miles by road to the north of Ujjain (*I. G. I.* p. 303)

AGASTYĀSRAMA : It is associated with the following eight places .—

1. AGASTĪPURĪ which is 24 miles to the south of Nasik.

2. AKOLHA, to the west of Nasik where there was the hermitage of the sage Agastya (*Ram* III ch 11 *Mbh.* ch. 96. 1-3 cf *P.* Ch. 6 *ver.* 5). The *Rāmāyana* III. Sarg 11. ver. 40-41 mentions that this hermitage was situated on the southern side of his brother's hermitage at a distance of a mile from the latter. Mention of this hermitage is also made in the *Yoginī Tantra.* (2.7.8).

3. KOLHAPURA, in the province of Bombay.

4. SARĀIGHĀṬA, 40 miles south-west of Etah and about a mile to the north-west of Sankisa in the Uttar Pradesh (Fuhrer's *M A I*).

5 AGASTYAKOṬA MOUNTAIN : In Tinnevelly from which the river Tāmraparnī takes its rise It is also known as Malaya range or Śrikhandādri or even as Candanādri (Dhoyī's *Pavanadūtam*) Agastya Rsi is still said to reside here, as he is believed to be immortal (Caldwell's *Dravidian Grammar* : Introduction p 118 Bhāsa's *Av. Nāt* IV). See Tāmraparnī, Malayagiri and Kutu.

6 AGASTYAMUNI VILLAGE : It is about 12 miles from Rudra Prayāga which is said to have been the hermitage of the Ṛsi

7. VAIDŪRYA PARVATA : or Satapurā hill (*Mbh* III ch 88).

8 VEDĀRANYA : Agastya introduced Aryan civilization into southern India. He was the author of the Agastya Samhitā, Agastya Gītā, Sakalādhikārikā etc (Ram Raju's *Architecture of Hindus* and O C Gangoly's *South Indian Bronzes* p. 4)

At a distance of about seven miles from the hermitage lay the Pancavatī forest.

AGASTYA TĪRTHA This is situated near the southern sea (*Mbh* I. Ch 216 4) Arjuna visited this place during his visits to sacred places and liberated a nymph living there in the shape of a crocodile under the curse of a Brahmin (*Mbh* I Ch. 216. 221, III Ch 88 13). The description of the *Mahābhārata* helps us to identify this Tīrtha with Agastyamalai, a part of the Elamalai mountain which separates Tinnevelly from Travancore. The river Tāmraparnī rises from this hill (W. W. Hunter *I G. I.* Vol. I. p 46). Agastyaparvata as the source of the river Tāmraparnī seems to be no other than the Agastya Tīrtha (Agastyamalai). It is also known as Agastyakūta. Some of the scholars identify it with the range of Kālinjara.

AGASTYAVAṬĪ : A holy spot in the Himalayas. It was visited by Arjuna during his visits at various sacred places. (*Mbh.* I. ch. 215.2).

AGGALAPURA : This city was very famous during the Buddhist period. It was situated between Udumbara Nagara and Sahajati on

the road from Soreyya to Sahajati visited by Revata. (*Vin.* II 300).

AGGĀLAVACETIYA : This shrine was about 350 miles to the north of Sankāsya in Sugana somewhere near Khalsi where the Buddha passed his sixteenth Vassa. Alavaka Yakṣa resided at this place. (Fa Hian's *Travels*, xvii, JRAS, 1891, pp. 338-339) See Ālavī. This Buddhist monastery is mentioned along with Ālavi city in the Nikkhantasutta (*S N I.* 185 f). Atimañjanasutta and Ālavaka Sutta as existing in the city of Pāñcāla. Here Buddha stayed for some time as stated in the Vangīsa-sutta (*SN.* pp 59 ff.) It is referred to along with other caityas in the *Vinaya-piṭaka* (P. 472) It is described in detail in the Attakathā This caitya was situated at modern Aval̤a in the district of Kanpur or at Navala or Nevala in the district of Unnao. According to Buddhaghoṣa it was formerly the residence of the Yakṣas. According to Fa-Hian it existed at a distance of 8 yojanas to the east of Kauśāmbī. But Pt. Rāhula Sānskṛtyāyana locates it somewhere between Kanpur and Kannauj (See Dr. B. Upādhyāya. *Bu. Bhu.* p. 421).

AGIMĀLA. This mythical sea is mentioned in the Supparaka Jātaka (*J.* IV. 139-40) which tells us that certain merchants of Bharukaccha once went to this sea in a ship. It was very much hot like a blazing fire emitting out streaks like the mid-sun. According to Dr Jayaswal it lays near Aden in the Arabian Sea or somewhere near Somali land (*JBORS* Vol. VI. p. 195 and foot note).

AGHAMARṢANA TĪRTHA : It consists of three places Dhāra, Kundī and Bedhaka of Amuā village in Raghu āujanagara Tahsil of Satna The three places collectively are called Aghamarṣana (Abharakhan). Dhāra contains the temple of Siddheśvara Mahādeva, Kundī a sacred pond, and Bedhaka the sacrificial altar of Prajāpati. (*K. T.* p. 126).

AGHATA : It is mentioned in the poem *Pṛthvīrāja Vijaya* as well as in certain inscriptions of the medieval period as the capital of Medapata (Mewar), where Bendall found an inscription mentioning Śrīmad Aghaṭa.

AGNIDHĀRĀ TĪRTHA : It is a sacred place in Gayā (*Mbh.* III. Ch. 84 146; *Ag* 116.31). Some locate it near Gotamavana (*Mbh. Nām.* p. 3) which is near Nāsik at the source of the Godāvarī.

AGNI KUNDA : A holy place on the Sarasvatī (*Vām* 51-52, *Var.* quoted by *Kt. T.* p. 215).

AGNI PRABHĀ : A sacred Tīrtha near Gaṇḍaka (*Var.* 145. 52-55). Its water is hot in winter and cold in summer.

AGNIPURA · A holy spot which Dey identifies with Māhiṣmatī, modern Chuti Maheswar, 64 miles distant from Indore (Dey p. 2). This town was ever protected by Agni or the god of Fire (*Mbh* XIII. ch. 25,. *B* Ch 15).

AGNISARAH : A holy spot belonging to Kokāmukha, a Tīrtha on the Himālayas mentioned in the *Varāha Purāṇa* (ch. 140, 34-36, 151, 52).

AGNISARAH KUTA : It is a holy pool in the Lohārgala tīrtha in the land of the Mlecchas in the Himālayas (*Var* ch. 151. Lohargala Māhātmya Varnana) Lohārgala is generally identified with Lohaghata in Kumaon (Kūrmācala). (Sircar p 220).

AGNISATYAPADA : A holy spot under Badri (*Var* 141-7).

AGNISIRATĪRTHA · A holy Tīrtha on the bank of the Yamunā river, where Sahadeva, the son of Śrnjaya had performed a sacrifice. (*Mbh.* III. 90 5-7).

AGNĪŚVARA : A Linga in Vārānasī (*L* quoted by *Kt T.* pp. 66, 71).

AGNITĪRTHA : Different views are known about the location of this tīrtha :—

1. It is a famous holy spot on the southern bank of the Yamunā (*M.* 168. 27; I, 15-27).

2. It is a holy spot in Vārānasī (*Kū* 1 35 7, *P* I. 37.7).

3 It is a holy spot on the Godāvarī (*B.* 98.1).

4. It is a holy spot on the bank of the Sarasvatī (*Mbh.* IX ch. 47, 13 14; *P.* I. 27.27).

5. It is a holy spot on the north bank of the Śābhramatī (*P.* VI. 134.1).

6. It is a holy spot under Kubjāmraka (*Vai*. 126 63). Here Agni is said to have been hidden in the womb of a Śamī tree (*Mbh*. III. 83.138, IX ch 47 19-21)

AGNIVEŚYA An ancient territory (Janapada) of India mentioned in the *Mahābhārata* (VI ch. 50-52)

AGRAPURA VIHĀRA There was a monastery in this locality in the Buddhist period Here resided Gudhapiabhā, the disciple of Vasubandhu. (*B. R. W. W.* Vol. I. p. 191 note)

AGREYA : A republic state, which was once conquered by Karna during his exploits (*Mbh* III. ch 254, 19-21).

AGRODAKA In the 5th chapter of the Pañcarakṣā, a Buddhist work, mention has been made of the images (and temples) of Muñjakeśa Yakṣa and Malayadhara Yakṣa of Agrodaka. This Agrodaka has been identified with the modern Agroha by Sylvain Levi (*J A* 1915). Ptolemy mentions it as Agara It is at a distance of 14 miles from Hissar on a metalled road In an excavation at this place, coins, beads, fragments of sculptures and terracottas have been discovered (For details vide *Excavations at Agroha, Punjab* by H. L. Srivastava M. A S. I No. 61) The name Agrodaka has been found inscribed on the coins.

AHAH : A sacred place mentioned in the *Mahābhārata* (III. 83.100) A man attains the Sūryaloka by taking bath therein. It is also known as Ahan.

AHARĪ : This village stands a little to the south-east of Kamtaul about 15 miles north west of Darbhangā. According to the local tradition it was the shrine of the sage Gautama whose wife Ahalyā was celebrated for her beauty (*Darbhanga* by O'Malley p. 141, *Bengal District Gazetteer*).

AHICCHATRĀ : In Jain works Ahicchatrā is said to be the principal town of the country called Jāngala which is included in twenty five and a half Aryan countries. (See Weber's *Indische Studien* XVI p. 398). It was situated to the north-west of Campā and was a business centre (*Nāyā*. p. 150,158). Pārśvanātha was worshipped here by Dhoranendra. (*Ācārānga Nirukti* 335). According to *Vividhatīrthakalpa* (p. 14) Shankavai Samkhyavati was the other name of Ahicchatrā. It was also called pratyagraratha (*A.* IV 26) or Śivapurī (*Kur.* 6. p 167) and Ahikshetra (*Mbh*. III. ch. 252). Northern Pañcāla, modern Rohilkhand had its capital at Ahicchatrā or Chatravatī (*Mbh.* I 168, Dr Fuhrer's *M. M* p. 359). It is Ahichatra of the inscriptions (*E I.* Vol. II p. 432; note by Dr Fuhrer) which is nearer to the Greek form of Adisadra of Ptolemy (*Anc. Ind* p 133). Mention of Ahicchatrā is also made in the Pabhosā Cave Inscription of Āṣādhasena dated about the beginning of the Christian Era (*E. I* II p 432, Luders' list Nos. 90 and 905, *Inscriptions of the Gautamimitra*, N G Majumdar *I H Q*).

The Allahabad Pillar Inscription of Samudra Gupta refers to a powerful king named Acyuta, whose coins have been found at Ahicchatrā (modern Rāmnagara). It was still a famous town when visited by Hieun Tsiang in the 7th century A. D (Smith's *Early History of India* 4th ed pp 391-92)

Cunningham identifies Ahicchatrā with modern Ramnagar 20 miles west of Barelly in Rohilkhand (*A G I* pp 413, 705) The name of Ahicchatrā is at present confined to the great fortress in the lands of Alampura Kota and Nasrataganja. For further details see B C. Law, Pāncālas and their capital Ahicchatrā (*M A S I* No 67, *A S. I. R I* pp 255 ff, *Progress Report of the Epigraphical and Architectural branches of North Western Provinces and Oudh* 1891-92, 1 ff, *Jain Cano* 169-70, *Tribes in Ancient Ind a* p, 34, *B. R W. I. pp.* 200-201, *Anct. Ind* p. 134

AHIDVĪPA : Same as Karadvīpa. An island near Nāgadvipa, which could be reached from Karavirapattana in a short time (*Av.* iv. 238) If Nāgadvīpa be located in Nicobar, Ahidvipa should be placed near Andamans

See Nāgadvipa.

AHIKṢETRA : Same as Ahicchatrā.

AHILĀNGALA DEŚA : One of the seventy five sub-divisions of Bhāratavarṣa having 1¼

lakhs of villages mentioned in the Maheśvara Khanda (Kumārikā Khanda of the *Skanda Purāna*.

AHALYĀ HRADA : A pond mentioned in the *Mahābhārata* (III ch. 84 109) It is also known as Ahalyā Kunda Tīrtha. It is located in Darbhangā district in Bihar Province. On it stood the hermitage of the sage Gautama At this place Indra is said to have polluted his wife Ahalyā Upon knowing the fact the sage cursed her to be a slab. Subsequently she was delivered by Rāmacandra while he was on his way to Janakapura. (*Rām* I. ch 48-49) The Tīrtha contains an old well which is supposed to have been built by the Royal Sage Janaka

There is a platform of Ahalyā beneath a tree in Ahalyākunda Tīrtha near which is situated a beautiful temple built by the Mahārājā of Darbhangā. There is a tank named Gautamakunda at a distance of three miles to the west of Ahalyā Kunda Its efficacy is highly eulogised in the Mahābhārata (III 84. 109)

AHALYĀ TĪRTHA : There are two views regarding its location Firstly, it is on the Godāvarī (*B* ch 87), Secondly, it is on the Narmadā (*P* I 18, 84.; *M*. 191, 90-92, *Kū* II 41-43) Here Ahalyā practised penance and obtained liberation In Bhalod, there is a temple of Ahalyeśvara (*K T*. p 433) with which this holy place may be identified.

AHINAVĀRA : It is a sacred place near the village Rātī to the south of Nigohā station 26 miles away from Raebareli. It contains a sacred pond and an old temple. According to the local tradition it is the place, where king Nahusa remained as a snake due to the curse of Rsi Agastya and was liberated by the visit of Yudhisthira Yudhisthira is said to have performed a sacrifice there. People offer their Valis to their manes in Pitrpaksa. (*K. T.* p. 114) This place was visited by the celebrated philosopher Śankarācārya and Caitanya, a great Vaisnava saint (*Cc*. Madhya. ch. 9, *E. I* I. 368. III. 240).

AHITĀ A river mentioned in the *Mahābhārata* (VI. ch. 9.31).

AHOGANGĀ : It is the name of a mountain mentioned frequently in Pāli Literature (*Vin.* 298-9, *Mhv*. III. 233 The *Mahāvamśa* describes it as being further up the Ganges. It was situated somewhere near Haridvāra (Vide *Bu. Bhu* p 127).

AILADHĀNA : The place where Bharata had crossed a river while coming back to Ayodhyā from Kekaya. (Rām II. 71 3)

AILAPATRA Residence of Elapatra. (NM 1118). It is identified with modern Ailapatur in Kāśmīr.

AIMBUNDĪ The modern village of Ammundi. (*SI I* I pp 87 135-36) A plot of land was given by the inhabitants of this place to their god Śiva (N *G I*. p. 138)

AIRĀKA : A country on the border of India In the northern part of the city of Khurasana (i. e. the Persian Kingdom in Western Asia) is placed Airāka i e. Iraq (*S. S I*. Book. III. Ch. VII ver 31).

AIRANDI : A sacred Tīrtha on the bank of the Narmadā (*M* 193 65). In Broach there is one Anandi Tīrtha near Dhūtapāpa (*K T* p 436) with which this may be identified.

AIRANDĪ It is a branch of the Narmadā and a place on its bank is supposed to be holy. (*M* 191 42 51 This refers to the confluence of the Iranda at a village called Suvarna Sītā on the northern bank of the Narmadā, opposite to Anasūyā Tīrtha (*K T*, p. 436) whereas the confluence referred to in the *Matsya Purāna a* (194 32) mentions the confluence of Airandi and the Narmadā at Kolyad one mile from Bamgani.

AIRĀVATĪ It is the river Rāvī on the border of Madra Desa rising in the Himālaya (*M.* 115.18 19, 116 IX. 6), *Kt. T.* p 249). It is the Hydraotes of the classical writers (*Anct. Ind* p. 190, *I N R*. XXVI N 3 p. 216). The Rāptī and the Irāvadī are also contractions of this name. The Rāptī is a river in Oudh on the south bank of which Sahet-Mahet(ancient Śrāvastī) is situated (Law : *Some Rivers of India* pp. 61-63) The *Matsya Purana* (ch. 116) gives a very beautiful description of this river which is also known as Hamavatī. While enjoying

the sweet company of Urvaśī on the bank of this river, king Purūravas speaks of the beauty of the Himavat Mountain, (ibid 117.1), which suggests its association with the Himālayas.

AIRĀVATA KHANḌA : A country to the north of the mount Śṛngavana near the sea-shore (*Mbh.* VI, ch 37). A detailed account of the country is given to Dhṛtarāṣtra by Sañjaya (ibid 810-15). Probably this name was given to the northern most country of the Jambūdvīpa because it was the land of elephants known as Mammoth.

AIRAVATṬA : It was included in the Potali-viṣaya It is identified with Ratāgarha in the Banki Police station of the Cuttack district (Bāripādā Museum plate of Devānandadeva , vide also *E I.* XXVII. Pt. VII, July 1948 p 328, *J B. O R S.* XVII. 4).

AIRIKINA . It finds its mention in the Eran stone Inscription of Samudragupta, which has been identified with Eran a village on the left bank of Bina, 11 miles to the west by north from Khurai, the chief town of Khurai Tahsil or sub division of the Sagor dist. in M. P. (*C. I I.* Vol III).

AJABILA · A sacred Tirtha on the mount Śrīparvata in Karnula district on the southern side of the Kṛṣṇā river (*L. I* I 92.153)

AJAKARAṆĪ . Most probably it is the tributary of the river Aciravatī (*Brethren.* 187. n 2) on the bank of which, was a Vihāra named Lonagiri Vihāra or Lona Vihāra in the Buddhist period. Sabbaka, a Buddhist monk lived there. (*Thag.* 307 ff. 518 fl).

AJĀDA . This name figures in the *Aṣṭādhyāyī* (IV. 1. 171). The name is associated with the grazing of goats. It may perhaps be recognised as the Etawa district, the region between Cambal and the Yamunā, being famous for its goats. (Hindi, Jamunāpāri Bakari, See Agrawala, I. P').

AJAMATĪ . The river Ajaya in Bengal. According to the Indica of Arrian it was called Amyastis (*Anrt. Ind.* p. 191) It falls into the Ganges near Katwa in the district of Burdwan, and forms the boundary of Burdwan and Birbhum (Law : *Rivers of India*, p. 27). The *Gālava Tantra* mentions it as Ajayā, The great poet Jayadeva was born on the bank of the Ajaya at Kinduvilva (Kinduli) in the district of Birbhum in Bengal.

AJAMĪḌHA : Patañjali adds to the list of Śālvāyana Confederacy, three other names, Viz. Bodua, Ajakaranda and Ajamidha (*Mbhā.* IV. 1510, 31 383). The prefix Aja in the last two names has reference to local cult deity Asura Ajaka with whom king Śālva was identified as an incarnation (*Mbh.* I. ch. 61.17).

AJANĀBHA : The name of the mountain mentioned in the *Mahābhārata* (XIII. ch. 165 32).

AJANTĀ : A village and a ravine in the present Andhra Pradesh. It is famous for its remarkable caves, the location being lat 20° 32' 30" long. 75° 48" Its caves lie 37 miles from Jalagaon which is 199 miles away from Manamāda in the centre of Manamāda Bhusāvala on the route of Bombay-Delhi of the Central Railway. Ajantā is surrounded on all sides by mountain ranges under which flows the river Baghora. The caves are carved out in the mid-portion of the mountain which are 29 in number. Out of these 9,10,19 and 26 are Caityas and the rest are Vihāras. The great images of the Buddha found in the inner cells of the Vihāras are almost in the preaching state. The frescoes and paintings at Ajanta are the most important features of the Buddhist architecture. The caves present a vivid picture of the feelings and aspirations of the Buddhists during the period to which they belong.

All the features of the caves remind us of the style of early sculptures of Sānchi and of the oldest sculpture discovered at Mathurā (Law, *H. G. I.* pp. 138-39). The Buddhist cave temples of Ajantā which range in date from 200 B. C. to 600 A. D. are described in Fergusson's *History of Indian Architecture*, also Mrs. Speirs's *Life in Ancient India*.

AJAPATHA : A locality mentioned frequently in the Buddhist Niddesa commentary (*Bu. Bhū.* p. 34).

AJAPĀLA NIGRODHA : A Banyan tree under which the Buddha seated himself in deep meditation for a week after he got enlighten-

ment. Under this very tree he resolved to propagate his preachings (*Vin.* i. 2-3). This tree existed before the Bodhi tree. Ācārya Buddhaghosa has explained the name of Ajapāla by saying that under this tree would sit goat-herds or in its vicinity some old Brahmins unable to recite Vedic mantras live in huts, or it sheltered the goats that sought its shade at mid-day (*Ud. A.*, 51). Here, also, the Buddha spent some time before enlightenment (*Dī.* ii 267), and it was here that the maid, servant of the celebrated Sujātā, offered milk-rice to him. *J.* I. 16.69).

AJASAROVARA This pond lies near the village Kharāda 7 miles from Candigarh. It is said that Aja, the father of Daśaratha had constructed it. On the bank of the pond are the temples dedicated to Śiva and Satyanārāyana (*K T* p 67).

AJASTUNDA : This name finds its mention in the *Aṣṭādhyāyī* (VI. 1 155). Its location is unknown.

AJATUNGA : This is referred to in the Vāyu Purāna (77 48). Śrāddha here is highly efficacious and here the shadow of gods is seen on the Parvan days.

AJAYĀ · See Ajamatī.

AJAYAGADHA It is a hill fort that stands 16 miles in a straight line south-west of Kālañjara where two Chandela inscriptions were discovered (*E I.* 1 325) It is the modern name of Jayapuradurga standing 29 miles to the south-west of the Chandel fortress of Kālañjara (*J. B. R. A S.* Vol. XXIII. 1947, p 47)

AJAYAMERU : According to the chapter V. of the poem *Pṛthvīrājavijaya* Ajayarāja, the Cāhamāna king of Sapādalakṣa founded this city and made it his capital. Ajayameru also finds its mention in the Bijholi Rock Inscription of Cāhamāna Someśvara (V. S. 1226) See also *E I* XXVI p. iii July 1949. Tradition connects Cāhamāna kings with the modern Ajmer, so Ajayameru is certainly identical with that city The Tārāgarha hill situated in the west of Ajmer has got the ruins of the fort where the Cāhamāna kings resided. In the Chapter VI of the above poem we are told that the king Arnorāja, son of Ajayarāja defeated the Turuskhas outside Ajayameru and constructed a tank afterwards in the battlefield. This tank is, no doubt, the modern Anasagar situated in the north-west of Ajmer. The Masjid known as Dhaidinka Jhobra situated at the foot of Tārāgarh hill has been proved to be the college built by Arnoraja's descendant king Vigraharāja, also known as Vīsaladeva.

AJEŚVARA : A linga in Vārāṇasī (*L. Ch.* I. 92.136).

AJIRAVATĪ Same as Aciravatī.

AJITAVATĪ . A river also known as Hiranyavatī. It flowed near Kuśinagara and on its bank was Sālvavana (Upavattana) of the Mallas. According to Pt. Rāhula Sānskrtyāyana it is the present Sonārānālā It is also called as 'Hiravā Kī Nārī' (BC p. 572). Dr. B C. Law has identified this river with the Chotī Gandaka (*H G I.* 32 85) Dr Rājbalī Pāndeya echoes the same view. (Vide *H. G J K* p. 10). This little Gandaka flows through Gorakhpur district and falls into the Ghāgarā (Sarayu) or Gogrā.

AJUDHANA This old city is located on the bank of the old Satluj, which is 28 miles to the south-west of Depālpura and ten miles from the present course of the river (*A. G. I.* 1924. p 245)

ĀKARA It has been mentioned together with Avantī in the *Rāmāyaṇa* (IV. ch. 41) and in the *Bṛhat-Saṃhitā* (ch 14). Scholars are of opinion that it is the ancient name of Malwa. Its ancient name is also Daśārna. The capital of Ākara and Vidiśā the present Besnagar near Bhilsa in the former Gwalior State.

ĀKARĀVANTĪ : Malwa, Ākara being east Malwa, and Avantī west Malwa (*B. G.* Vol. I. Pt. 1 p. 36 note, see *Ind. Ant.* VII. 209; *Rām.* iv ch. 41). It is mentioned as Ākaravinavantika in the *Bṛhat-Saṃhitā* (ch. xiv).

In the Nasik record of Queen Gautamī Bāla-Śrī the capital of this ancient country was Vidiśā.

ĀKĀŚA : A sacred place under Vārānasī (*Kī.*), I. 35.3, I. 37.3).

ĀKĀŚAGAṄGĀ : (*i*) A spring near Gayā (*Vā.* 112.15, Ag. 116.5).

(*ii*) A spring on the mount Sahya (*Nr.* 66 35). This Tīrtha is 2 miles away from the temple of Bālājī. It contains a fountain.

(*iii*) A river which flows from Anotatta lake. It receives different names in its different stages That part of it which is 90 miles through the air is called Ākāśagaṅgā (*Su.* A, ii. 439, *M. A* 586) The fine clay found in the area (30 Yojana in extent) over which the Ākāśagaṅgā falls is called Navanīta Mattikā The spot where it is found Tintasisakola (*M T* 515) The Ākāśagaṅgā is certainly the Ganges in its earlier course, high upon the Himālayas. (cf. *Mbh* III. ch. 127). It is the Svargaṅgā of the *Amarakośa* (Ver 144).

ĀKĀŚALIṄGA · A Linga under Vārāṇasī (L. quoted by kt t. p 51)

ĀKHŪVA A village of Kāśmīra mentioned in the *Rājataraṅgiṇī* (IV 678) in connection with the Kāśmīrian king Cippatajayāpīḍa also called Bṛhaspati (3878 3 28 laukika date of accession) who was the son of Jayādevī, the daughter of a spirit-distiller called Uppa of the village of Ākhuva She had been taken by Lalitāditya his father, into his seraglio as a concubine. The position of the village is unknown

AKKASTHALĪ A place mentioned in the *Nisītha Chūrani* (ii p 23 Mss). It was one of the five places of Mathurā (Vividhatīrthakalpa p. 18).

AKOLHĀ : Vide Nāsika.

AKRŪRA : It is the name of a hamlet between Mathurā and Vṛndāvana (Var 155. 4 5). Here Lord Kṛṣṇa appeared before Akrūra The place contains a temple called Gopīnātha

AKSALIṄGARA Vide Anumakundapura

AKSAPRAPATANA A place in Ānarta country where Lord Kṛṣṇa killed Gopati and Tālaketu demons (*Mbh* II. after ch 38 p. 29 in Deccan Text; see *Mbh. Nām.* p. 1).

AKSAVĀLA · This place is mentioned in the *Rājataraṅgiṇī* (i 338). It has five springs. The *Nīlamata Purāṇa* (917) names the fountain Akṣapālanāga. It is identified with modern Achabala, a large village at the western foot of a ridge which lies in the Kutahara Pargana in Kāśmīra.

The *Rājataraṅgiṇī* mentions that the Kāśmīrian king Nara II (2587-6-13 laukika date of accession) founded the village of Akṣavala which is no other than the present Achabala, lining from the south, the Katahara Pargana long. 75° 17′, lat. 33° 41′. The beautiful springs of the place have often been described since Abul Fazl's time, also by Bernier's *Travels* (p 413, Vigne, i, p 347 etc)

AKSAYAVARANAVATA · It is the famous Vata tree in Prayāga (Vide *A G I* p. 389 for Hieun Tsang's reference to it, *Mbh.* III ch. 87.11, P. VI 25 7-8). Viṣṇu is supposed to lie on its leaf in the end of the Kalpa.

AKSAYAVATA . Four Vata trees have been given this name .

(*i*) The first tree stands at Gayā about a mile from Viṣṇu Pāda (*Mbh* III ch 33 64, 95, 14, *Vāyu* 105, 45, 109-16, iii 79-82) Viṣṇu in the form of a child reclines on its leaf when the whole Universe is a mass of water (*Ag.* p. 115-70, *P.* 1 38 2)

(*ii*) The second stands on the Godāvarī to the north of the Vindhya (*Br.* 161-66 67).

(*iii*) The third tree stands on the bank of the Narmadā, where Pulastya performed penance (*Brr.* III ch 33 30 32).

(*iv*) The fourth one is at Prayāga in U. P. (*M.* 104 10, 106.4 11, 110 11).

For details vide P. K. Gode , '*The history of Akṣaya Vaṭa at Prayāga and Gayā as revealed by some Sanskrit Texts between the 1st century A. D. and* 1900, *ABORI*, xxxviii pt. I.II pp. 82-92 also *K. T.* p. 117).

The tree was planted by a king of this name. The *Mahābhārata* (III 95) mentions that in consequence of a glorious sacrifice by that king, Brahmsaras and Akṣayavaṭa became famous throughout the world.

ĀLABHIYĀ : It is the name of a city mentioned in the *Bhagavatī* (ii. 12) Mahāvīra is said to have passed his seventy rainy seasons in Ālabhiyā. Herefrom he proceeded to Kundaka Sannivesa. Another time he travelled here from Vayaggāma (*Ava. Nir.* 516,) Gosāla is

also said to have visited Ālabhiyā (ibid. 15; also *Urāsagadasāo*, 5).

In the Buddhist literature Ālabhiyyā is mentioned as Ālavi See Ālavi.

ALĀBŪTĪRTHA : A sacred place under virajā (*B.* 42 6).

ALAGAVANAGIRI · A locality in south India captured by the forces of Pirakkamabāhu I (*Cv.* LXXVII 12).

ALAJANAPADA · A district which the Thera Isidatta visited on his return journey from a pilgrimage to the Mahāvihāra He was presented by the children of this district some fruits which lasted for a week (*Vibh.* I. p 417)

ALAKA This Janapada was located in Andhra to the north of the Godāvarī and to the south of the Vindhyas Its capital was Pratisthāna lying to the north According to the Sutta Nipāta Alaka, which Rāhul Sānskrtyāyana calls 'Arvaka' (Buddhācaryā, p 350), and Dr B C. Law (*Early Geography of Buddhism* p 21) identifies with Mulaka (the district round Paithan), was located to the north of Assaka and between the twain flowed the river Godāvarī (*Bu Bhu.* p. 449) Both these countries together were known as Andhra and amidst these countries lay Bavari's hermitage extending five Yojanas on the bank of the river (SN 977) But according to Dev Alaka is the same as Asmaka (Dey pp 12-13). It is Assaka of the Buddhist period as held by Rhys Davids. For a detailed account see Aśmaka

ALAKĀ : The city Alakā is referred to in the *Mahābhārata* (I ch 85 9, II ch. 10 8) and in the *Purānas* i e. *M.* (121 3).

It was one of the cities of Uttarakuru and was supposed to be the royal residence of Kubera. (*Di.* III. 201. *Cv.* xxxix. 5). The name is metaphorically used to describe the cities of great wealth. (*Cv.* xxxii, 106, lxxxi 3; *MT.* 411; *Bu A.* 55). In the *Cūlavagga* the word is used as an adjective (Vihārā Alakanandā honti) to mean crowded with people (*Vin* 2. 152) and Buddhaghosa explains it by saying "Alakamandātı ekaṅganā manussā bhikiṇṇā."

It is now supposed to be lying near the Bhāgīrathī and Satopantha glaciers at the height of 12,860 feet above a couple of miles west of Vasudhārā-- falls beyond Badrīnātha (G. B. Pandey : *Geographical data in the Meghadūta.* p. 18).

ALAKANANDĀ · The name of the heavenly Ganges. Flowing through heavens, mane's region and earth it attains the designation of Alakanandā, Vaitaranī and the Ganges respectively (*Mbh* I ch 169. 22). It is also the name of the river swollen by two small ones Visnugangā (Dhawala Gaṅgā or Dhauli) and the Sarasvatī and flows through Garhwal. (Vide *U P Gazetteer for Garhwal* Vol XXVI, pp 2 and 140) Her course can be traced from the Gandhamādana mountain (*Bhā* iv. 6 24; *Br* 52 III 41 42, 56 12, vi II 2 34 36; *Vā.* 41.18, See Law, *Rivers of India* pp. 19 21) The river has been traced by Captain Raper (*A R.* Vol. xi) a little way beyond Badrīnath having for its source a waterfall called Visnudhārā (Sk. Visnu Khanda. III. 6) Srinagar, the capital of the Garhwal is situated on the bank of this river According to the *Vāyu Purāna* (41.18), the *Kūrma Purāna* (I 46 31), and the *Visnu Purāna* (II 2 36, III 8 114) it is one of the streams of the Ganges and reaches the sea with seven mouths The *Nāradīya Purāna* (II 66 4) states that the Ganges is called Alakanandā after it reaches the earth and begins to follow Bhagiratha's chariot. The Bhāgirathī is joined with Alakanandā at Devaprayāga and the combined stream is then called Gangā. (*Bh.* Iv 6 24, V. 17 5) The *Nāradīya Purāṇa* (II. 67.72-73) says that Bhāgīrathi and the Alakanandā meet near Badarikāśrama According to the *Imperial Gazetteer of India* Vol. XV. p 60) there are five sacred confluences of the Alakanandā with other rivers namely, with the Bhāgīrathī (Devaprayāga), Nandaprayāga, Karnaprayāga (Confluence with the Pindar river) Rudraprayāga (confluence with the Mandākinī) Visnuprayāga Vide *U P Gazetteer for Garhwal* Vol. XXVI. pp 2 and 140).

ALAKANDA : The *Arthaśāstra* of Kautilya (2 29) mentions Alakandaka coral. According to the commentators Alakanda is a port of Barbara coast of the sea and the coral brought

from that place is known as Alakandaka coral. Alexander's historians mention a port named Alexander's harbour, situated near the south of Indus; and the Periplus mentions Barbarican, situated in the same place, which was a mart for corals From these facts S. N. Majumdar has arrived at the conclusion that Alexander's harbour mentioned by the Greeks received the name Alakanada from the Indians.

ALAKANDHĀRA . Vide Gandhāra

ALAMBHIKĀ : See Ālavi.

ALAMBIKĀPURĪ : It is the Sanskrit form of Ālavi given by Pandit Rahul Sānskrtyāyana (See *Buddhacaryā* p 242) vide Ālavi.

ALAMBHUṢA : Here the performance of Śrāddha is very efficacious. (*M.* 22 51). According to the *Rāmāyana* (ch. 47. ver 11 12) the city of Vaiśālī was founded by a prince of Iksvāku and a nymph called Alambusā (Law, *G. H. I.* p. 266). Does the word Alambhusa have any relation with Alambusā. ?

ĀLAMPUṆDĪ : A small village in the Senji division of the Tindivanam Taluk of the south Arcot district. (*E. I.* III. 224).

ĀLAMPURA : Here the performance of Śrāddha is recommended (*M.* 22 50) Ālampura is said to be the seat of Yugulā, and Dr. D. C. Sircar remarks that Ālāpura is 'possibly a mistake for Elāpura' (*JBRAS.* Vol. xix p. 81) Can we associate Ālampur with Elāpura i e. Ālāpura ?

ALANĀDU : A sub-division of Arumorideva-lanādu (*S. I. I.* Vol. II pp 333-456). Here was Rājācudāmani Caturvedi mandalam. (See Rangācāri's list 326 *Madurā district*)

ALANDA TĪRTHA : It may be identical with modern Alundah, five miles north-west of Bhor, the chief town of the Bhor State, and about 35 miles north of Satara (I. A xx 304)

ALAPPAKAM . A village in the Cuddalore Taluk of the South Arcot district (*E. I.* xxvii Pt. III. p. 97).

ALASANDĀ : A place mentioned along with Cīna, Vārānasī, Gandhāra and other countries (*Mil.* p. 327). The Mahāvamśa (xxix. 39) refers to the town of Alasandā, which was the chief city of Yona territory (xxix. 40; *JASB.* 1838 p 166)

It is generally accepted that Alasandā was the name of an island in the Indus in the territory of Bactria (*Mil.* I. p xxiii). Alasanda has also been mentioned in the ch. 6th of the same work where king Milinda is mentioned as saying that he was born in village Kalasi of Alasandā. Accordingly Rapson has identified it with modern Charikhar and the surrounding tract situated between the Parjshis and Kabul rivers. (*Cambridge History of India* Vol. I. p 550). Geiger has identified it with the town Alexandria founded by Alexander in the country of Paropanisadae near Kabul where same ancient remains are still to be found (*Mhv. Trans.* 194. n. 3).

In the Apadāna Alasandaka is mentioned in the list of tribes.

ĀLAVĪ : An ancient town of the Buddhist period, situated somewhere between Śrāvastī and Rājagrha (*Vin* ii 170-5) It stood at a distance of 39 Yojanas from Śrāvastī and 12 Yojanas from Vārānasī (Watters · *on Yuan Chwang* II. 61). According to the commentary of the Suttanipāta and the Samyukta Nikāya, a cannibal Yaksa named Ālavaka was living here in the days of the Buddha whose instructions persuaded him to give up cannibalism. According to the Kalpa Sūtra Mahāvīra lived at Ālabhi yā i. e Ālavi during the seventh rainy season.

Ālavi has been identified by Cunningham (*A S. R.* I 293, XI 49) and Hoernle with Newal or Nawal—the Navedevakula of Hiuen Tsiang, 19 miles south-east of Kanauj (*Ibid*; *Uvāsagadasāo*, app. p. 53) and by N. L. Dey with Airwa, 27 miles north-east of Etawah.

Mrs. Rhys Davids states that Ālavi was on the bank of the Ganges (*Brethren.* 408). Probably basing her view on the declaration of Ālavaka in the *Sutta Nipāta* (p 32) that he would throw the Buddha 'pāre Gangāyā.' According to Dr. Kern it was situated between Kośala and Magadha. It contained a monastery called Āggālava Cetiya (*M. I. B.* p 37 n) where the Buddha once lived (*J.* I. 160). In the *Kalpa Sūtra* it is also mentioned as Alambhikā (Stevenson's *Kalpa Sūtra* p. 91).

ALEXANDRIA : 1. Ucch, a town built by Alexander, the Great, near the confluence of the five rivers of the Punjab. 2. Huian (see Hupian). 3. An island in the Indus where in a village called Kalasi, Menander, the greek king was born (*SBE.* xxxv p. 127—*The Questions of King Milinda*). It was 200 yojanas from Sākala. 4. According to some authorities Alexandria and Caucasum of the Greeks is Beghram, 25 miles north of Kabul, which contains the extensive ruins of the ancient town; and according to others it is Bamian (*Gazeteer of the Countries adjacent to India under Beghram* Its Buddhist name is Alasandā (See Dey p 4)

ALLAHABAD See Prayāga.

ALLAKAPPA A country near Magadha referred to in the *Buddhavamśa* (xxviii. 2). In the Mahāparinivagga Sutta of the *Digha Nikāya* (II p 167) it is mentioned as one of the seven republic states, its inhabitants being called Bulis Some scholars believe that these people lived in the Muzzaffarpur and Shahabad districts on both the banks of the river Ganges (L Petech, *Northern India according to the Shui-ching-chu* p 52). According to the *Dhammapada commentary*, Allakappa was 15 miles in extent and its king was an intimate friend of the king of Vethadīpa (*Dha* I. 161) So the location of the two countries seems to have been near each other But its location cannot be fixed up with certainty A modern scholar has identified it with modern Ballia (*Dharmadūta* April 1955 p. 278-80).

ALIMADRA · A locality mentioned in the *Brahmāṇda Purāna* (ch. 49). It is identified with the district of Mardān (Hoti-Mardān) or in other words the Yusufzai country to the north-east of Peshawar containing many Buddhist and Graeco-Bactrian remains. (Dey p. 4).

ALINA . This village finds its mention in the Alina Copper-plate Inscription of Śīlāditya VII (the year 447), as situated about fourteen miles north-east of Nadiad, the chief town of the Nadiad Taluk in Gujrat. (*C. I. I.* III)

ĀLŪRA : This village stands in Padināḍu and perhaps is identical with Ālūra in the Kāmarājangara Taluk in the Mysore district (*S. I. I.* Vol. II pp. 425-27).

AMALA . According to the *Skanda Purāna* it is a sub-division of India consisting of four lakhs of villages. The correct form is Andhra (Māheśvara-khanda, Kumārikā-khaṇda ch. 39, ver 127 ff).

ĀMALAKA The *Varāha Purāṇa* (148 67) locates it under Stūata Svāmin in U. P. While the *Tīrthasāra* (p 78) locates it between the Brahmagiri and the Vedagiri peaks of the Sahya mountain.

ĀMALAKAGRĀMA · Vide Amalitalā.

AMALAKAPPA : The name belongs to the Jaina Prākrta literature. It is the same as Allakappa of Pali Texts. Pāsā is said to have visited it. (*Nāyā.* II 222, *Rājāpaseniyā* I; *Āva Cūr.* II. 196).

AMALAKATAKA It is identical with Amod 12 miles to the south-west of Amti (*Important Inscriptions from Baroda State* Vol. 1 p. 20).

ĀMALAKĪVANA : It was a grove lying at Cātumā of Śākya Janapada. The Buddha visited Cātumā and stayed in this grove. It was on that occasion that the Gautama Sutta was preached (*M N* 456).

AMALA-VISAYA : A sub-division of Bhārata Varsa consisting of one lakh villages as mentioned in the *Skanda Purāna* (Māheśvara-khanda, Kumārikā-khanda ch. 39). It seems to be redundant as the real name is Amala or Andhala (Sircar p 202)

AMALITALĀ · It is mentioned in the *Brahmānda Purāna.* It appears to be the same as Amalakagrāma of the *Nrsimha Purāna*, which has been highly praised in ch. 66 (Dey, p. 4). It is also Sahya-Āmalakagrāma, being situated on the Western Ghats. (See *Tir*; *Nrsimha Purāna* ch 667 ft. quoted by the *Kr. T.* p 254). Dey suggests that it is on the north bank of the river Tāmraparnī in Tinnevilly district (Dey, p. 4).

AMARA : A city of the Buddhist period. The Buddha is said to have travelled and preached here (*BU. A.* p. 186).

AMARAGAṆDIKĀ : It is situated by the side of the Gandhamādana mountain and extends

within 32,000 yojanas. It is said to be the abode of the valorous Ketumāla people. Women of this place are of very attractive person and enjoy a very long span of life. (*M.* 113.48).

AMARAKAHRADA : A sacred pond in Vārānasī. (*L.* quoted by *Kl. T* p 53).

AMARAKANTAKA : This hill forms a part of the Mekala hills, the rising source of the Narmadā and the Sone, the present Son which flows into the Ganges near Patna Some scholars opine that it lies 'in the Rewah State on the easternmost extremity of the Maikal range, 25 miles by country road from Sahdol Railway Station, 3,000 ft above sea-level' (*H P. I.* p. 34, also *H. Dh.* vol IV pp. 705-06) It is the Āmrakūta of the *Meghadūta* (I 17) and the Somaparvata and the Surathādri of the *Mārkandeya Purāna* (ch 57) The *Matsya Purāna* (chs. 22 28, 186.12-34 etc) attaches more superiority to this sacred hill than Kurukṣetra : It contains a holy place called Candikātīrtha (*P* ch 133 ver 21). According to the *Kūrma Purāna* (11 39 9) this mountain formed the western boundary of Kalinga

This hill formed the northern boundary of Deva-prastha, the fifth of the Himalayan Prasthas (*S. S T.* III)

AMARAKEŚVARA : A Linga under Vārānasī (*L.* quoted by *Kl. T.* p. 53).

AMARAKUNDA : Amarakunda is a town in Andhra province. A beautiful temple dedicated to Rsabha and Śāntinātha stands on the mountain near this town. (See for further-details, *Jain Cano* p. 185).

AMARANĀTHA : It is a celebrated shrine of Śiva in a grotto in the Bhairavaghāti range of the Himālayas, about 60 miles from Islamabad, the ancient capital of Kāśmīra, where it is known as Ambarunātha The cave is situated on the west side of the snowy peak, 17,307 ft. in height locally called by the name of Kailāsa- A little stream known as Amaragangā, a tributary of the Indus flows by the left side of the cave over a white soil with which the pilgrims besmear their bodies to cleanse away their sins. The cave is naturally arched, 59 feet in breadth at the base and 25 feet in height. The Linga or the Phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the cave. According to Dr. Stein the Linga which is the embodiment of Śiva Amareśvara is a large block of transparant ice formed by the freezing of the water which comes from the rock" (*Rāj. Trans.* Vol. II p. 409), which is evidently a dolomite rock There is something very wonderful and curious about the formation of the Linga The pedestal of the Linga is seven or eight feet in diameter and two feet in height. The Linga which is 3 feet in height rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the full moon, the process of forming and dissolving goes on every day, and on the day of the full moon no sign of the image exists at all. On both sides of the Linga there are two columns of ice formation which are called Devis. Every year in the month of Śrāvana the pilgrims start from Mārtanda (Marta or Bhavan) for Amaranātha escorted by the officers of the Mahārāja of Kāśmīr (JASB 1866 p 219) On the last day of the visit, one or two or sometime four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Śiva and Pārvatī.

There the pilgrims visit the lake of the Nāga Susravasa known also as Suśramanāga or Śeṣanāga lying at the north foot of a great glacier descending from the Kohenahara peak. This lake is mentioned by Kalhana and was the abode of Nāga Susravasa and his son-in-law (See, Dey, p. 4-5, also *H P I.* p 37).

AMARAPARVATA : Mountairous region of western India which was conquered by Nakula (*Mbh.* II. 32 11). It is probably identical with the *Awran* mountain of Afghanistan.

AMARĀVATĪ : Nagarahāra, about two miles to the west of Jallalabad A village close to it is still called Naganak, the Nakie-loho of Fahian. It is Amarāvatī of the Pali Literature.

In the time of Kondanna Buddha the city was 18 leagues in extent. It was in the Deva-

vana where Kondanna preached his first sermon (*BU. A* 108-9)

The Amarāvatī Stūpa is about 18 miles to the west of Bezwada and south of Dharanikota on both or the right bank of the Krsnā river, about 60 miles from its mouth in Krsnā district in the Madras Presidency. The Amarāvatī Caitya is the Pūrva Śaila Saṅghārāma of Hiven Tsiang (*B S. A* p 101) The Amarāvatī tope was built about A D 370 or 380, by the Āndhras or Āndhra Bhrtya kings who were Buddhists (Sewell's *Sketch of the Dynasties of Southern India* p. 1. for its description see *JRAS* III, 132).

ĀMARDAKA It is a Śaiva Ksetra, one of the twelve Jyotirlingas It is so called because sins are crushed here. (Amardevāni pāpāni tasmāt āmardakam matam; Vide *Tī* pp. 21-30 quoting *Skandapurāna*) In the four Yugas it is respectively called Jyotirmaya, Mukti, and Nāgesvara (*ibid* p 22) Most probably it is the same as Avandhyā Nāganātha (Aundha in Survey of India Maps) about 25 miles north-east of Parabhanī in the Hyderabad state. (Vide Victor Cousens' *Medieval Temples of the Dakkan* pp 77-78 for a description of the temple of Nāganātha and plates CXIII CXIV for the front of the great temple and the portion of the wall and pillars of the porch and of the Hall)

AMAREŚA . According to the *Matsya Purāna* 186-2) it is a Linga on the Narmadā. The *Linga Purana* (I 92) places it in Vārānasī (I 92.37).

AMAREŚVARA : On the opposite side of Onkārnāth, on the southern bank of the river Narmadā (*Śiv* Pt. 1, ch 38, *Sk.* Revākhanda) 32 miles north-west of Khandwa and 11 miles east of Martoka Rly. station. (Caine's *Picturesque India* p. 397). In the *Brhat Śiva Purāna* (Pt. II ch. 3 and 4) Amareśvara is placed in Onkāra or Omkāra-Ksetra It is one of the 12 Jyotirlingas of Maheśvara.

AMAREŚVARA : (*i*) In the kingdom of Niśādha (*Vā.* Ch. 84), (*ii*) in Śrī Parvata (*L.* I. 32. 151). It is a hill situated in Karnal District on the south side of the Kṛṣṇā river 50 miles from Kṛṣṇā station. (*iii*) the famous cave of Amaranātha where Śiva is worshipped in a liṅga-shaped iceblock. This pilgrimage is now most popular in Kāśmīra (For a detailed information vide Amaranātha).

AMATA : A lake of immortality. In course of its search Bhaddasāla met the Buddha-Nārada (*BU. A.* 154).

AMBAGĀMA : A village near Vaiśālī. Buddha on his last tour visited this place. (*Dī.* II 123). It was situated between Bhaṇdagrāma and Bhoganagara on the road from Vaiśālī to Kusinārā. This road led from Vaiśālī to Malla country. The other villages near Ambagāma were Hāthigāma and Jambugāma. Dr Ray Chaudhury, Pt. Rāhul Sānskṛtyāyana and Dr. Malalasekar locate Bhoganagara in Vajji Janapada while Dr Law places it in the Malla country. Bhiksu Dharmaraksita echoes the same opinion. He identifies Ambagāma with modern Abhayagrāma in Bihar (*History of Kuśinagara*, p 18).

AMBĀJANMA : A sacred Tīrtha mentioned in the Vana parva of the *Mahābhārata* (III. 83.81).

AMBAHATTHA · A hill in Sunāparānta, where the Elder Punna stayed for some time after his arrival in that country. (*M A.* II. 1015, *S. A.* III 15).

AMBALATTHIKĀ · In the Buddhist literature, we find the description of four Ambalatthikās 1 A royal park on the road between Rajagrha and Nālandā. At this place the Brahmajāla Sutta was preached by the Buddha in course of his journeys. (*Vin* 287; *Dī.* I. 1). It was so called because of mango saplings which stood by the gate-way. (*S. V.* I. 41.2). The Ambalatthikā Rāhulovāda Sutta, the most famous of the Buddhas sermons, was preached in this part (*M N.* 414). Pt. Rāhul Sānskrtyayana and Bhiksu Jagadiśa Kāśyapa identify it with the modern Silava. 2. Another Ambalatthikā was a part in a Brahmin village Khānu mata. The Kūtadanta Sutta is said to have been preached here by the Buddha in his tour through Magadha (*Dī.* 127). 3. The third Ambalaṭṭhikā which was a kind of meditation hall (padhānaghara Saṅkhepa) was built on the outskirts of Venuvana vihāra (*M. A.* II. 635). 4. The fourth one was a place to the east of

the Lohapasad in Anurādhāpura in Ceylon. (S. V. I, 131).

AMBALAVANA : See Ambāṭaka.

AMBALIGRĀMA : A village (Arail) on the opposite side of Allahabad, across the Yamunā (*Cr.* Part II, *J. B. T. S*, Vol. V, p 65).

AMBAPĀLĪVANA : A mango-grove presented by a courtezan named Ambapālī to the Buddha. It was in Vaiśālī and was given to him during his last tour in that town (*vin* i. 231-3)

It was so called because it belonged to Ambapālī. (S V. II 545)

AMBĀPĀTAKA : It is the present Āmadpur, situated on the Puravī or Pūrnā and about five miles from Navasārī. Some centuries ago, it was known as Āmrapura. (*E. I.* XXI July 1931).

AMBARA : The country of Jaipur, so called because of its ancient capital of that name now called Amera, which is said to have been founded by Ambarīsa, son of Māndhāta (*A S R.*, Vol II) and hence Amer is corruption of (ambarīsanagara. The city of Ambara, the third capital of the Jaipur State, is supposed to have been established in the 10th or 11th century A. D. It is also known as Ambavatī which was once the capital of Dhunda or Dundhāhada. According to Cunningham Ambara is the derivative of Ambikesvara, the name of a large temple at Ambar. (D. R. Sahni, *Archaeological Remains and Excavations at Bairat* pp 9 ff) During the reign of Akbar, Man Singh made the Dilārām garden on the bank of Tal Kautara lake, at the foot of the Amera place or fort. Within the latter is the temple of the goddess called Jasoresvarī Kālī taken away by Man Singh from Jessore after subjugating Pratāpāditya (Dey, p 6). According to the *Matsya Purāna*, (13.27) the goddess Viśvakāyā is worshipped here.

AMBARA-AMBARAVATĪ : The double name of a city in Uttara Kuru (*Dī.* III 201, *S. V.* III. 966).

AMBARANĀTHA : A holy place in Western India near Kalyan (*H. P. I.* p. 42).This place is adorned with a beautiful temple which is the specimen of Hindu Architecture of the 9th century A. D.

AMBARIŚEŚVARA : One of the Lingas under Vārānasī. (*L.* quoted by *Kt. T.* p. 118).

AMBĀSAMUDRAM : This name finds mention in the Ambāsamudram Inscription of Varagunapandya. It stands on the northern bank of the Tāmraparnī river and is the headquarters of the taluk bearing the same name in the Tinnevelly district. (*E. I.* IX 84; *E I* XXV. Pt. I. pp. 35 ff) Anciently it was known as Ilangoykuddi.

AMBASANDA : A Brahmin village in Magadha to the east of Rājagrha It was so called because it lay in the vicinity of many mango-groves (*S.* V. III. 697) To the north of the village was the Vediya mountain in which was the Indasālaguhā (*Dī* II. 263). That is to say that this place was situated to the south of modern Giryaka mountain (also See Indra-Sālaguhā and Giriyaka, (*Mem Bu.* p 298).

AMBAṢṬHA According to the *Aitareya Brāhmāna* (VII 21.3) the Ambastha Janapada was probably situated somewhere in the Punjab. It is also mentioned in the *Brahmānda Purāna* (III. 74 22), *Matsya Purāna* (48.21), *Vāyu Purāna* (99.22), and the *Visnu Purāna* (II. 3 18) They were intimately connected with the Śivis and the Yaudheyas and were settled on the eastern border of the Punjab (*A. I. H T.*, pp. 109, 264). From the statement of Arrian made in his book on Alaxendar's Invasion of India, the Abstanois (i e Ambostha) appears to have been on the bank of the Accesines (Chenab) river and to have been in northern neighbours of the Mallois (Malavas). Probably Shaikkapur District of the present day occupies the place of Ambastha Janapada. Pānini mentions the name in Sūtra (viii. 3,97) and Patañjali states to imply in Sūtra (IV. 1.171) as the name of a Janapada under a monarchical rule. Foreign occupation of the north western part of India after the dissolution of the Magadha empire appears to have compelled the Ambasthas to leave their countries and settle in different parts of India. It is probably for this reason that we find in the *Brhat Samhitā* (ch. xiv), three different parts of India mentioned by the name of Ambastha (*I. P.* p. 53). For further details vide *Ind. Stu.* I. 31. ff.).

AMBĀṬAKĀRĀMA : It was a Buddhist monas-

tery in the Ambātakavana near the city of Macchikāsanda in the Kāśī Janapada. This monastery was built by Citragrhapati for the use of Buddhist monks. (*A. A. I.* 209; *Dh. A.* II. 874).

AMBĀṬAKAVANA : A grove at Macchikāsanda in Kāśī Janapada belonging to Citragrhapati where he built a splendid monastery for the use of monks coming from different parts of India. According to the *Dhammapadattha Kathā* (Vol. II. p 79) Macchikāsanda was 30 yojanas away from Śrāvastī Pandit Rāhul Sanskrtyāyana identifies this Macchikāsanda with Machalīśahar in Jaunpur district of United Provinces (See *Vinaya Pitaka, Translated* by Rahul Sanskrtyāyana p 353 fn 3, Mahābodhi Sabha, Sarnath, Vārānasī 1935).

AMBATITTHA It was situated in a commercial city of Bhadavatikā in the Cetiya country. Bhaddavati was a city near Kauśāmbī. The Buddha is said to have gone there during his travel (*Vin* IV. 108-10, *A. A.* i 178).

AMBATTURANĀDDU · It is the name of a village in the Saidapet Taluk of Chingleput district (*S. I I* Vol. III p. 287).

AMBAVANA It was a thicket of Mango trees at Rājagrha possessed by the royal physician Jivaka (*SV* II. 399), Lord Buddha lived here for some time (*Dī.* I, 47, 49) During his stay at Mahāvana king Ajātaśatru visited this place to see him.

AMBIKĀ TĪRTHA . A holy place referred to in the *Linga Purāna* (I. 92, 166)

AMBIKĀVANA . A holy place on the bank of the river Sarasvatī (*Bh.* X 34, 1-2).

AMBUTIMĀ · The residence of Piṅgala Yakṣa, mentioned in the *Pancarakṣā*. (ch. V) Prof. Sylvain Levi is of opinion that it has been mentioned by Alexander's historians as Embotimi and is identical with the modern Amba (*J. A.* 1915).

AMBUMATĪ : A river as well as a sacred place referred to in the *Mahābhārata* (III. 83, 56).

AMBUTĪRTHA : A holy place. It is the origin of the river Śirāvatī. It is situated at Tirthalli Taluk in Shimoga district of Mysore. The river is said to have risen from the arrow of Rāma. Beneath the place is the Rāmeśvara Linga which is said to be established by Rāma.

AMBUVĀHINĪ : A river mentioned in the *Mahābhārata* (VI. 9.27). Its sanctity is held in the Anuśāsana-parva. (165.20).

AMDHALA : Same as Amala.

AMDHAPATIYA : The Sanskrit equivalent of it may be Amdhavatī. Amdhapatiya occurs in the Maridavolu Copper-plate Inscription of the Early Pallava king Sivaskanda Varman (*E I* vi 88). Andhapatiya or Āndhrapatha is located between the rivers Godāvarī and Krṣṇā which is no other than the Andhra country. (For details vide *T. A. I* p. 164 ff).

AMĀGACI . This village stands in Dinājpur district of Bengal. Here the copper-plate inscription of Vigrahapāla III was discovered (*E. I* XV. 293 ff).

AMITA-TOSALA · See Tosala.

AMLU : A sacred river in Kurukṣetra (*Vām.* 37.7).

AMMALAPUNDĪ . This village may be identified with Anamarlapundiagrahāram, 12 miles to the south-east of Tadikoṇda. (*E. I* XXIII. Pt V).

AMODĀ · This village is located in the Bilāspur district. Here has been found an inscription incised on two massive plates (*E. I.* XX. 209 ff.).

AMOHAKA · A holy place on the bank of the river Narmadā (*M P.* 191, 105; *P.* I. 18-96-99). There is a Pitrtīrtha named Dharmaśālā on the northern bank of the Narmadā (*K. T.* p. 438).

AMRAGARTTIKĀ : Most probably it is the present Ambahulā also called Sīmāsimī to the south of Mallasārul (*E. I.* XXIII Pt. V. p. 158).

ĀMRĀTAKEŚVARA : A sacred Tīrtha in Vārānasī. The performance of Śrāddha is recommended here. (*M.* 22.51; 81.28; *Ag.* 112.3). Elsewhere it is said to be on the Narmadā (*M.* 190.5).

AMRELI : It is mentioned in the Amrali plates of Kharagraha I (*Important Inscriptions from the Baroda State.* Vol. I. p. 7). At present it is the head quarters of a district of the same name in the Baroda state in the south of Kathiawad.

AMṚTABHAVANA : Amṛtabhavana is mentioned in the *Rājataraṅgiṇī*. (III.9). It is identical with the monastery of Ngo-mi-to-po-wan' of the Chinese pilgrim Hiuen Tsiang. This Vihara was founded by Amṛtaprabhā, the queen consort of the Kāśmirian king Meghavāhana.

This Amṛtabhavana marks the site of the present Antabhavan a small village situated about three miles to the north of Śrīnagara close to the suburb of Vicarnag (Stein's *Rāj. Trans.* Vol I. p 73 fn).

AMṚTAVĀHINĪNANDĪTĪRTHA : See Nasik.

AMŚUMATĪ · A river on the bank of which an Asura called Kṛṣṇa is said to have lived. (*Ṛg.* VIII. 96 13-15). According to the *Bṛhaddevatā* (VI 110) it was in the Kuru country The *Rāmāyaṇa* (II 55.6) locates it near the Yamunā

AMTARI : This name finds its mention in the Bijholi Rock Inscription of Cāhamān Someśvara (V S. 1226) (*J. I.* XXVI Pt III July 1941) which may be identical with Uparamvālāntari. It makes a tract which comprises the estates of Begūn, Sangoli, Kadvāsa, Ratangarh, Khedi etc.

AMUR (AMBŪR) : A town in the Velūr Taluk of the north Arcot district. (*S I I* Vol. III. p 165). Here have been found two Tamil Inscriptions. (*E. I* IV, 180 ff).

ĀMŪRAKOTTAM A district in Jayakondacolamandalam (*Ibid* Vol II. Intro p 28)

ANADUTAPĀLĀCALA · This is a hill (*S I I* II. 373).

ANAGHA : A country or Janapada mentioned in the *Mahābhārata* (II. 30 9).

ANAHILAPATTANA : Anihilwar in northern Gujrat. It was founded by Vanarāja in Samvat 802 (A. D. 746), after Vallabhi was destroyed According to the *Prabandha Cintāmaṇi* (Ch 1) of Merutungācārya Anahillalapattana was named after a cowherd, who showed its site to Vanarāja and informed him that it was an auspicious place. (Merutunga's *Theravali* edited by Dr. Bhaudaji). The renowned grammarian of the Jains, named Hemcandra flourished in the court of Kumārapāla, the king of Anahillapattana (A. D. 1142, 1173). The *Kumārapāla Carita* of Jaisinha Sūri (A. D. 1365) mentions that a king of Anahillapattana named Kumārapāla after defeating the king of Kaccha proceeded against Mulasthāna or Multan. After the overthrow of Vallabhi in the 8th century Anahillapattana became the chief city of Gujrat or Western India till the fifteenth century. It was also called Anahillapur. Most of its older monuments have been destroyed by Qutubuddin Aibak, who invaded it in 1195 and 1197. Only a well named Ranibab, constructed under the orders of Udayamatī, queen of Bhīmarāja I, and a tank named Sahasralinga constructed under the orders of king Siddharāja Jayasinha are still existing

ANAHILAPURA : Same as Anahillpattana

ANAIMALAI · Same as Anamalai.

ANALAMBATĪRTHA : A sacred place where taking his bath a man attains the fruit of Puruṣamedha sacrifice. (*Mbh* III 25 32 33)

ANAMALA · Also known as Anoma.

ANAMALAI-HILLS : Anamala hills merge into the Travancore hills (*I. G. I* Vol I p 190 ff). It is also spelt Annamalai These hills) are lying near the Cardamon hills. It is also known as Annamalai hills or Elephant hills.

ANANDA : Vide under Nanditati.

ĀNANDAKA : According to the *Mārkaṇḍeya Purana* (53.39) Ānandaka was the name of the country named after Medhātithi's son Ānanda, the lord of Plakṣadvīpa

ĀNANDAKŪTA : Vide Sammeda Śikhara.

ĀNANDAPURA . See Ānartapura.

ĀNANDAPURA : The Malaya copper-plate Inscription of Dharasena II mentions this place. It is the present Ānanda, the chief town of Ānand Taluk. (*C. I. I.* Vol. III).

ĀNANDAPURA : This is mentioned in the Harsol grant (*C. I.* XIX 236).

It is the Vednagar in northern Gujrat 70 miles south-east of Sidpura (*St Martin as cited by McCrindle's Ptolemy*). See Anartapura.

ĀNANDAPURA : A holy place near Vārāṇasi (*Kā. I.* 35.15; I. 37.18).

ĀNANDŪRU : In the Akkalkoṭa inscription of

Śilāharsa Indarsa (*E. I.* XXVII Pt. II, April 1947. p. 71) mention is made of Ānandūru which is the headquarters of the Ānandūru Three Hundred (district). It may be identified with modern Ānandūru, a chief town of the same Taluk in the Usmanabad district in the Hyderabad state. It is situtated at a distance of 20 miles in the north of Akkalkota (*H. G. I* p. 143).

ANANGĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9 35).

ANANGABHAVANA : This vihāra mentioned in the *Rajataranginī* (Book IV 3) was built by the wife of the Kasmirian king Durlabhavardhana (3677 10 1 Laukika date of accession).

ANANTA : According to the *Bārhaspatya Sūtra* (III 120) and the *Brahmānda Purana* (III 13 58) it is a Vaisnava Ksetra. See Anantapadmanābha.

ANANTABHAVANA · It is also known as Anantahrada (*H. C. X* 253, 256) It is identified with modern Anantanāga about 2 miles from Madavavartanāga in the middle of the Vitastā river in Kāśmīra.

ANANTANĀGA : It is a fine spring at the southern end of the town of Islamabad situated at the foot of the western boundary of the Mārtanda plateau in Kashmir The spring is mentioned in the *Nīlamata Purāna* (902). *Haracaritacintāmani* (X 251 sq) and some Māhātmya books (*S M.* pp 466-67).

ANANTAPADMANĀBHA : In Trivandrum is Anantapura which is the capital of Travancore. It contains the famous temple of Padmanābha Caitanya and Nityānanda also visited this place. (See *C. Bhāg*). Its another name is Padmapura (Prof. H H. Wilson's *Mackenzie Collection* p. 129). See Anantaśayana.

ANANTAPURA : Same as Anantapadmanābha.

ANANTAŚAILA . Ananta or Anantaśaila formed the boundary of the Kerala country as mentioned in the *Śakti Sangama Tantra* (Book III. ch. VII). The hill may possibly refer to Trivandrum which is known as Ananta Śayana or Anantapura.

ANANTAŚAYANA : Same as Padmanābhapura. It contains the famous temple of Visnu sleeping on the serpent (*P.* VI. 110. 8, VI. 280 19). See also Anantapadmanābha.

ANANTATĪRTHA : A sacred place under Mathurā (*Var.* p 155.1).

ANARAKA · A village in Kuruksetra. (*Vā.* 41. 22-24) now called Nasukatais. Bhīṣma died here on the arrow bed. (*ii*) A village on the bank of the Narmadā (*M.* 103.1-3; *Kū.* Pt. II. 41 91-92) (*iii*) It is to the west of the Yamunā. It is also called Dharamrājatīrtha. (*Kū.* I. 39.5, P I. 27.56). Its sanctity is held in the *Mahābhārata* (III ch. 83. 168).

ANARAKEŚVARA : A Linga in Vārānasī (*L.* quoted by *Kl. T* p 113).

ANARGHAVALLI It may be identical with the present Jānjgir tahsil of the Bilāspur district. (*E. I* XXIII Pt 1 Jan. 1935). p 3, Pendrābandh Plates of Pratāpamalla).

ĀNARTA : It finds its mention in the *Mahābhārata* (II 26.4) as a country conquered by Arjuna. Firstly, it is Gujrat and part of Malava. It received its name from an anonymous ancestor Ānarta, son of Śaryāti (*M* 12. 22). Its chief city was either Kuśasthalī or Dwārikā (*Bh.* I. 11 1, X. 71 21) In the Junāgarh rock-edict of Rudradāman the two ancient divisions of Kathiawad viz Ānarta and Surāstra are mentioned. Ānarta corresponds to the Halar division of Kathiawad (*E S. A I.* p. 153). Secondly northern Gujrat; its capital was Ānartapura (*Sk* Nagara Kh ch. 65, *Bhāg.* I. 14.25 X. 53 46). See Ānartapura. It was afterwards called Ānandapura,(See Copper-plate Insciiptions of Ālinā of A. D. 649 and 651), the modern Vadanagara in northern Gujrat, 70 miles south east of Siddhapura (*St Martin as cited in McCrindle's Ptolemy*, *Bom. Gaz* Vol. I, Pt. I, p. 6 note 2).

ĀNARTAKA : Originally it means warriors. It seems to refer to the North Gujrat. (*Mbh.* viii 80.17).

ĀNARTAPURA : Also known as Ānandapura (See Copper-plate inscriptions of Ālinā of A.D. 649 and 851). It is the modern Vadanagara in northern Gujrat, 70 miles south-east of Siddhapura. (*St. Martin as cited in McCrindle's Ptolemy*). See Ānandapura. There is still a place called Ānandapura, 59 miles north-west of Vallabhi. It was visited by Hiuen Tsiang. *AKK* p. 84) Ānardapura or Vadanagara is

also called Nagara, which is the original home of Nāgara Brahmins of Gujrat.

Kumārapāla surrounded it with walls (E. I. Vol. I. p. 295). Swāmi Bhadrabāhu, the author of Kalpasūtra, who composed it in A. D. 411, flourished in the court of Dhruvasena II, king of Gujrat who had his capital there. (Vide Dr. Stevenson's *Kalpasūtra* preface).

In the Jain works it is stated that it was a centre of trade, and the citizens of this place visited the river Sarasvatī and celebrated a feast there (*Brk. Bhā.* I 3150). It was also a centre of Jain monks who are said to have travelled from here to Mathurā. (*Nid. Cū.* pp. 5. 434).

ANĀSAKA : A Tīrtha mentioned in the *Varāha Purāṇa* (215-89).

ANĀSTU · The village is situated at a distance of about 2 miles to the north-west of Karjan, the head quarters of the Taluk of the same name in the Baroda district, where two copper-plate grants were found. (*Important Inscriptions from the Baroda State* Vol I p. 16).

ANASŪYĀLINGA : A linga north of Gopraksa under Vārānasi (*L.* quoted by *Kt* T. p. 42).

ANĀTHAPINḌIKASSĀRĀMA · Same as Jetavana

ANAVATAPTA : A lake in the Himālaya region mentioned in the Buddhist works. It is stated therein that this lake is the source of four rivers, which flow in four cardinal directions and that the gods and the goddesses take their bath in this lake. Spence-Hardy and Walters disbelieve in its existence. But Takakusu thinks that it is identical with the Mānasa Sarovara. For details see Anotatta.

ANCANAYYNA : Same as Añjana Vana.

ANDHA : Same as Āndhra. It was considered as a non-aryan country but king Sampai is said to have opened it for the Jain monks. (*Brk. Bhā.* I 3289, *Nii. cū.* 5. p. 438). People of Andha were known for their cruel disposition (*Vya Bhā* 7.126 p 24*a*, also cf. *Mbh.* IV. 119) See Āndhra.

ANDHA : The river Andhilā or cāndan—the Andomatis of Arrian. See Candrāvatī. (*Devī Bhāgavata*. Bk. 8. ch. 44)

ANDHAKA : A Tīrtha. Its visit and taking bath therein bring to the pilgrims the fruits of the Purusamedha sacrifice. (*Mbh.* XIII. ch. 25, 32-33). According to the Aṭṭha Kathā of the *Sutta Nipāta*, the place between Assaka and Alaka of Dakṣināpatha, where flowed river Godāvarī was known as Andhaka. It is mentioned in the Apadāna also.

ANDHAKĀRA : A mountain in the Krauñca Mahādvīpa. (*Mbh.* VI. ch. 12 18).

ANDHAKĀRAKA · A Janapada in the Krauñcadvīpa. (*Mbh* VI. ch. 18.22).

ANDHAKAVINDA : A village in Magadha, three gāvuta from Rājagṛha which was connected with it by a cart-road (*Vin.* I, 109) Once Buddha dwelt here (*S. N.* I. 154). The river Sappinī, which rises in the Grdhrakūta, mountain flows between it and Rājagrha (*Vin.* I. 109)

ANDHANADA . A river according to the *Bhāgavata Purāna* (V 9.18) and *Devī Bhāgavata Purāna* (4VI 11 16 Andhaśonau mahānadau) and Dey (pp 7 and 47) says it is the river Cāndana or Andhelā which falls into the Ganges near Bhagalpur District of Bihar Province. (*H. Db. S.* Vol. IV, p. 733).

ANDHAPURA · According to the Seriavānija Jātaka this city stood on the bank of the river Telavāhā (*J I* 111). This Jātaka contains a reference to a Serivaratta which Dr. Ray Chaudhury locates in the Gangārājya of Mysore. The river Talavāhā has been identified with the Tungabhadrā Krsnā. Thus Andhapura occupies the area in the Andhra State Dr. Ray Chaudhury (*P. H. A. I.* p. 64). proposes its identification with Vijayawādā.

ANDHAVANA : It was a grove about two miles to the south of Śrāvastī. The Culla Rāhulovāda Sutta of the *Majjhima Nikāya* was preached to Rāhula by the Buddha in this Vana. (*S N.* IV 105-7). It is said that the Elder Aniruddha fell ill while he was staying at this place. The monks related him the cause of this bodily sufferings. (*S. N.* V. 302). In the Bhikṣunī Sutta of the *Samyutta Nikāya*, we find many nuns resting here for meditation (*M. A.* *I.* 338). This Vana also finds mention in the Therigāthā and Jātakas. It was the place,

where the eyes of Sorata Sthavira were taken out by thieves. The attackers became blind due to that sin. After this event the Vana was named Andhavana (*M. A.* I. 336). King Prasenajit is also said to have come in the grip of the thieves (*Sāratthaprakāsinī* I. 131-32). This Andhavana may be identified with modern Puranā (*Bu Bhu* p. 245).

ANDHONĀ : A Tirtha on the bank of the river Narmadā (*P.* I. 18, 110-13).

ĀNDHRĀ . A river mentioned in the *Bhāgavata Purāna* (V. 19 sec. 17).

ĀNDHRA · It is the country between the Godāvarī and the Krsnā Dhanakataka (modern Bezwada) was its capital. (*E I* VI p. 88) It is also called Amarāvatī at the mouth of the Krsnā Vengī (modern Peddavegī) five miles to the north of Ellur, according to Hiuen Tsiang, was its ancient capital. (Dey p 7). The earliest Āndhra capital (Andhapura) was situated on the Telavāhā river, probably identical with Tel, or Telingiri both flowing near the confines of the Madras State and the Madhya Pradeśa (*P H A I* p 196 fn. 4). The *Anarghaı āghava* (Act VII. 103) mentions that the Godāvarī passes through the country of Andhra and its chief deity is Mahādeva Bhīmeśvara

The *Śakti Sangama Tantra* (Book, III) seems to locate the Andhra country between Jagannātha and Bhramarāmbikā.

It is also called Āndhramandala or Āndhravisaya It is the country of the Telugu people (*I. A.* 1913, pp 276-8). The Āndhras are mentioned in the *Aitreya Brāhmana* (VII.18) and the *Śatapatha Brāhmana*. Āndhra is also mentioned in the *Mahābhārāta* (II. 31.71, VI. 9.49, XII. 207.42 etc) as a country of Southern India. This country as known to the Chinese as An-ta-lo was about 3000 li in circuit. (*H. G. I.* p 141). The Tantraśāstra confines its boundary as follows :

Jagannāthādūrdhvabhāgādarvāk śrī Bhramarātmakāt, tāvadāndhrābhidho deśah.

ĀNDHRAMANDALA : Same as Āndhra.

ĀNDHRAPATHA : Same as Āndhra.

ĀNDHRAVIṢAYA : Same as Āndhra.

ĀNEKAKARṆA : The river Hlādinī flows through this land (*M.* 121 53). Dr. D. C. Sircar reads Ustrakarna and Alberuni explains Uṣṭrakarnas as a people whose lips are turned like their ears. (*I. H. Q.* Vol. XXVII. No. 3. p. 236).

AṄGA . The name Aṅga first appears in the *Atharva Veda Saṁhitā* (V. 2). It was founded by the sixth king of the Titiksu family and fourteenth king of the Anu Family (*Vā* 99.28 and 33, Vi IV. 18.1-2; *M* 48 29 and 77. *Bh.* IX 23 5-6, *Br.* III 74, 37 and 87). In the Buddhist literature Anga is included in the 16 Mahājanapadas (*An.* 1 4, *Vin* in *S. B. E.* II. 146 note. Govinda Sutta in *Dī* xix 30). According to the *Mahāparinibbāna Sutta*, Anga consisted of 80,000 villages. Āpana and Aśvapura were two significant commercial centres in the Anga country. (*S. N. V.* pp. 225-26). According to the *Harivamśa* (32.49) 'Mālinī' was the capital of Anga. Afterwards it was changed to Campā or Campāvatī after the king Campā the great grandson of Romapāda. (*Mbh* XII. 5 134, *Hv.* XXXI 1699-1700). At one time the western country was at the junction of the Ganges and the Sarayū. It was once the kingdom of Romapāda of the *Rāmāyana* (I. 9 10) and Karna of the *Mahābhārata* (I. 135.28). *The Rāmāyana* (I. 23. 13-14) mentions that Madana, the god of Love was burnt to ashes by Mahādeva at this place and hence the country is called Anga, Madana being thenceforth called Ananga. Anga is also mentioned in the *Yoginī Tantra*. (2 22 119)

The *Śakti Sangama Tantra* (Book III) states that Anga extended from Vaidyanātha (Deoghar) up to Bhuvanesa in the Puri District of Orissa

The present districts of Bhagalpur and Monghyr formed, according to the tradition, the kingdom of Aṅga. The two villages Campānagara and Campāpura near Bhagalpur are believed to have been the actual site of the ancient capital of Anga. But on the other hand epigraphic evidence seems to locate the city near the Lakhisarai in the western border of the Monghyr district situated on the confluence of the Ganges and the Campā (modern Cāndan). According to Sir George Birdwood

Aṅga included the district of Birbhum and Murshidabad. It also included the Santhal Parganas. It was annexed to Magadha by Bimbisāra in the sixth century B. C (Man. Bu. p. 166). The river Campā (modern Cāndan) flowed between Anga and Magadha (*P II. A. I.*, p. 75).

AṄGABHŪTA : A Tīrtha sacred to the manes. (*M.* 22.51). The performance of Śrāddha is recommended here.

AṄGADĪYA : The capital city of the country of Karupatha. It was under the rule of Angada, son of Lakṣmana of the *Rāmāyana* (VII 102 8-13).

AṄGALEPA · A city in the western India mentioned in the *Rāmāyaṇa* (IV. 42.14).

ANGALOKA : It is a mountainous Janapada watered by seven streams and is inhabited by the Mlechhas (*M.* 121.44). Different editions of the *Mārkandeya Purāna* read different readings. (i. e. anglakikāh, Harṣavardhanah) But Pargiter rejecting both readings suggests to read Utsava sanketāh. The *Raghuvamśa* (IV. 78) places this hill-tribe in the north-east of Kāśmīra on the Himālayan mountain (*Raghu* ed V. B. Virkar. notes p 172).

Certain scholars have identified it with Agalassoi of Alexander's historians (McCrindle's *Alexander's invasion of India*, p. 285) (cf. Br ch 149). But according to the *Vāyu Purāṇa* (ch. 4) and the *Matsya Purāna* (ch. 121) it is the country through which the river Sītā (Jaxartes or Syr Daria) passes.

ANGALOKYA · Same as Angaloka.

ANGAMALAJA : A Janapada in India as mentioned in the *Mahābhārata* (VI. 9.50)

ANGĀRA : A Janapada mentioned in the Mahābhārata (VI. 9.60). It is perhaps an ancient southern country (*Br.* Pt. II. 16.59)

ANGĀRAJĀNGALA : A town mentioned by the Buddha as the eastern boundary of the Majjhima country (*Vin.* 1.5.13.12). Nāgasena, the preceptor of Menander was born here (*Mil*) Cunningham has identified this town with Kaukjol a village situated in Santhal Parganas.

ANGĀRASTŪPA : Fa-Hian locates this stupa at a distance of 12 Yojanas to the west of Kuśinārā. (Giles, *Travels of Fa-hian* pp. 40-41). Hiuen Tsiang locates it to the south-west of Kuśinārā (Watters, Vol. II. p. 25).

It is said that Maurya Kṣatriyas of Pippalivana came to Kuśinārā after the relics of the body of the Buddha had been distributed. Only the ashes of his body fell on their part. Upon the ashes they constructed a tope, hence the Tope is so called (*Bu* p 74)

ANGĀRAVĀHIKĀ . : A sacred Tīrtha referred to in the *Matsya Purāna*. 22, 35). There is a village called Angāra and it has been identified with Mangroan or its neighbour Sangroan (*J. I.* Vol XXVI Pt VI April 1942 p 245) But it appears to be a river, as the word is feminine one and the succeeding names are also of the river.

ANGARĀYNKUPPAM . It is identified with the modern village Angarankuppam 6 miles to the north-east of Vrincipuram (*S I I.* I p 933)

ANGĀRAKEŚVARA . The *Agni Purāna* (116 29) locates it in Gaya while the *Kūrma Purāna* (II 41.6) on the bank of the Narmadā. It is difficult to identify this place with the present resources.

ANGĀRIŚA The *Matsya Purāna* (191 59) locates it on the Narmadā. Probably it is the the same as Angaresvara in Malasata (*KT* p 432).

ANGĀREŚVARA : One view locates it in Vārānasī (L. quoted by *Kt T* p. 55 and 98) while another view locates it on the north-bank of the Narmadā (*M.* 190.9, P. I. 17.6) one mile from Nikorā.

AṄGIRAS : A sacred place on the bank of the river Narmadā (*Kū.* II. 41 31. 33, *P.* I. 18.50)

ANGIRAŚEṢA : A Tīrtha under Vārānasī (L. quoted by *Kt T* p. 117).

ANGUTTARĀPA · The part of the Aṅga country lying on the northern bank of the Ganges was known as Anguttarāpa. After his visit to Bhaddiya Lord Buddha reached Aṅguttarāpa (*Vide* Pt. Rāhul's Hindi translation p 249). The Buddha preached his sermons in the town of Āpana in Anguttarāpa. Pt. Rāhul Sānskrtyāyan states that Anguttarāpa lay to the north of of the Ganges and to the west of the Kośi (*MN.* Pt. Rāhul's Hindi translation, intro. p. 6). For

the etymology of the name See Paramatha Jotikā (*S. N.* Vol II p. 437)

ANIMEṢACETIYA : The name of the place, where is built a 55 feet high caitya called 'Animassacetya'. The place owes its name to the fact that in the second week of his attainment of Buddhahood under the Bodhi tree Lord Buddha going a little further to the east-north gazed with unwinking eyes at the tree with a feeling of gratitude (*J. I* 77).

ANITĀBHA A river mentioned in the *Ṛgveda* (V 53) The context helps us to locate it in Afghanistan

AÑJALIKĀŚRAMA A sacred place Its visit is highly eulogised by the *Mahābhārata* (XIII 25-92)

AÑJANAGIRI . A mountain near Brahmagiri. (B 84 2) The *Bṛhat Saṃhitā* (XIV .5) says that that Añjana is a mountain of the east. This mountain finds its mention in the *Rāmāyana* (IV 37 5, *Mbh* II 18 15, *Mar* 48 11) The Sārabhaṅga Jātaka locates it in the Mahātavi or the great forest. According to the *Jātaka* (V. 415) it is one of the six peaks of the Himālayas from which rose the five great rivers and round which were the seven lakes It is also mentioned in the Jain works *Ārasyakaniñnī* (p 516). According to the *Skanda Purāna* it was made of gold. Dey (p 8) identifies it with the Sulaiman range in the Punjab. Dr Agrawala holds that it is one of those chains of the mountains which run from Afghanistan to Baluchistan, i. e. the range of Sulaiman mountain and the source of a famous Salva (*I P* p. 41) Mr. Ratilal Mehta proposes its location in the Mahātavī or the great forest near Sāketa. (*P. B* I. p 369). Mr Chakladar identifies this forest with the Kālakavana of the Dharmasūtras and the Kalakārāma of the Buddhists (*I. H Q.* IV. pp. 93-4).

AÑJANAVANA : Añjanavana at Sāketa was a famous garden, Lord Buddha dwelt during the Buddhist-period in the deer-park of this grove. Kundalīya, a famous wanderer, had a talk on religious and philosophical topics with the Buddha during his stay there. (*S. N* I. 54; V. 73 ff). There were preached the Sāketa Sutta (Ibid, 219) Sāketa Jātaka (*J I* 308) and the Jarāsutta. This grove was so called because it was thickly covered with Añjana creepers that bore collyrium-coloured flowers. Other scholars state that Añjana was the name of a spreading tree (*Thig.* A. I. 128)

AÑJANAVATĪ : It is a village in Candur Taluk and is situated at a distance of 22 miles to the east of Amaraoti in Berar (*E. I.* XXXIII. Pt. I. Jan. 1935 p. 8.).

AÑJANERĪ : A village in the head quarters Taluk of the Nasik district, where grants of Pṛthvīcandra Bhogaśakti were found. (*E. I.* XXV. Pt. V Jan 1940. p. 225).

AÑJASI : A river mentioned in the *Ṛgveda* (I. 104 4)

ANKOLA : A sacred place to the south of the river Narmadā It is highly praised in the *Matsya Purāna.* (191,118-122). Most probably it is the modern town of Anklesvara in Broach-district Cunningham (*A G I* p. 322 identifies Akrūresvara with Ankaleśvara on the left bank of the river Narmadā It is also called Ankottaka.

Mr. S G Kantawala observes 'One mile from Lādavā, there is a place called Nikorā on the northern Bank. Here is one Ankola Tirtha. (*K T* p 438) which may be identified with this sacred place (*Purāṇa, half yearly Bulletin* Vol. V. No. 1 Jan. 1963 p. 137)

(1) ANKOTAKA CATURASĪTI : Some as Ankottaka It is so called as it consists of 84 Villages. (Sircar, p 108)

(2) ANKOTTAKA : A locality mentioned in the copper-plate inscription (812-13 A. D.) of the Rāstrakūta Chief Kakka II (*I A.* Vol. XII. pp. 156 ff. It is identical with modern Akota, a suburb of Baroda, ancient Vadapadraka. (Sircar, p 108)

ANKUŚEŚVARA : A Linga on the bank of the Narmadā (*M* 194.1)

ANNADEVA VARAM : This village was founded particularly for the Brāhmanas. It is said to have been situated at Visari-nāndu at the confluence of the Pinnasani and the Gautum Gaṅgā (another name of the Godāvarī (*E. I.* XXVI Pt. Jan. 1941)

ANNAKŪṬA : A sacred Tirtha under Mathurā. (*Var.* 164.10 and 22.23). The mount Govardhana was called Annakūṭa.

ANNAM : It lay in the present Hind China. In the Buddhist period Indian merehants had trade connection with this place. Certain scholars think that the inhabitants of the Campānagarī had founded a Hindu Kingdom there which was named by them as Campā. (*Bu. Bhu.* p. 354).

ANNĀVARAM : It is a small town two miles away from Annāvaram station which is 70 miles away from Waltair, Madras, Southern Railway on the bank of the Pampā river. It is near Tuni in the east Godavari district. The main Tīrtha of the place is the river Pampā (*K. T* p. 335)

Here in an excavation, the Rajah-mundry Museum plates of the Telugu Cola Annadeva were discovered (*E I* XXVI Pt I. Jan. 1941)

ANOMA : A mountain near the Himālayas (*Ap.* ii. 345).

ANOMĀ . It is the Chinese Ho-nau-mo-chiarg. This river was 30 leagues to the east of Kapil vastu. It was eight Usabhas in breadth and Kanthaka crossed it in one leap According to the *Lalita Vistara*, the river was only six yojanas from the city which is also corroborated by General Cunningham (*A G. I.* 485 ff) On its bank was the mango grove of Anūpiyā (J. I. 64, *SN.* A. 382) The kingdom of the Sakyans, Collians and the Mallas lay between it and Kapilavastu (*Bu A* 5) It was crossed by the Buddha when he left his father's palace now called Chandauli on the eastern bank of the river, whence Chandaka returned with Buddha's horse Kantaka to Kapilavastu (*Bu Car* Canto V). But Carlleyle identifies this river Anomā with the Kudawā nadi in the Basti district of Oudh (*A. S.* R. Vol XIII p. 224, and Fuhrer's *MAI*). Carlleyle identifies the stūpa of Chandaka's return with Mahāthāna Diha, 4 miles to the north-east of Tamesvar or Maneya and cut. Hair Stūpa with the Sirasarao mound on the east bank of the Anomā river in Gorakhpur district (*A S.* R. XXII p. 11 15) Bhidarum identifies the river with the present Majhanan river flowing through Deoria.

Thomas on the other hand suggests that Anomā as a river did not really exist. There was possibly an actual locality to the east of Kapilavastu. Traditionally it was associated with Gautama's flight. It was probably near Anupiya of the Malla country, and the name given to it such as Snoma, Anomiya, Anumaiyya were corruptions of Anupiyā in the popular dialect of the neighbourhood. (*D. P P. N.* Vol. I. p. 103). In this connection it may be of note that the Mahāvastu does not mention a river, it only mentions a town, Anomiya 12 leagues from Kapilavastu.

ANOMA . It was the birth-place of Vessabhu (See Anopam).

ANOMA A pleasure grove in Khema where Tissa Buddha was born (*BU. A* 108).

ANOMA A township in the time of Sumana Buddha It was the residence of Anupama who offered a meal of milk-rice to the Buddha (*Bu A.* 125)

ANOMA A city in the park of which Atthadassi-Buddha preached his first sermon (*Bu* XV 18)

ANOMA . The birthplace of Piyadasi Buddha and the capital of king Sudinna (*C.J I.* 39). According to the *Buddhavaṃśa* (XIV 15) it was called Sudhannya.

ANOMĀRĀMA . A pleasance in Anūpama, Atthadasi Buddha is said to have died there. (*Bu* XV. 26)

ANOPAMA · Birth place of Vessabhu Buddha and the capital of his father king Supatita (*Di.* II. 7). But the *Buddhavaṃśa* (XXII. 18) reads it as Anoma. *The Buddhavaṃśa commentary* (205), calls it Anupama.

ANOTATTA . It is one of the seven lakes of Himavān, the others being Kannamunda, Rathakāra, Chaddanta, Kunāla, Mandākinī and Sihappapāta. It is surrounded by five mountain peaks, namely Sudassanakūta, Citrakūta, Kālakuṭa, Gandhamādana and Kailāsa. According to Shuī-ching-chu this lake was on the top of the Himālaya. Four rivers issued from this lakee : the Gangā to the east, the Sindhu to the south the Vaksu (Oxus) to the west and the Sītā (Tarim) to the north (*Northern India* according to Shui-ching-chu. p. 14). The lake is 150 leagues long, 50 leagues wide and 50 leagues deep. The water of the lake is always cool and hence the name. Buddha is said to have frequented Anotatta for his ablutions and spent the hot part of the day on its bank. (Matanga paṇḍita Jātaka, *J* IV.389). Hiuen Tsiang writes Anotatta as A-nu-ta

(Watters, Vol I. p. 30). Some identify it with the famous Mānasa lake and others with the Rāvana Hrada or Gangā (Dey p 8) Spence Hardy considers it as an imaginary lake (*L. T. B.* p. 129). But the recent explorers in the mid-Asia tend to locate it in the vast tract of water near the water-divide of the Karakoram pass where the head waters of Yarkanda (Sita) and the Shyok tributary of the Indus approach (See J. C. Vidyalankara, *Proceedings of the VI Oriental Conference* 1930 p. 109.10)

ANŚUDHANA . A village on the bank of the Ganges (*Rām* II. 71.9)

ANTACARA : An ancient Indian Janapada mentioned in the *Mahābhārata* (VI Ch. 9 68)

ANTAHŚILĀ · A river which issues from the Vindhyan mountain (*Mbh.* VI. 1.30, *Vā* 45 103, *Rām* p 45 103) It has not been identified as yet

ANTAKEŚVARA : A Linga under Vārānasī (L quoted by *K1* 7 p 75)

ANTARAÑJI (ANTARAÑJIYĀ) A city mentioned in the Thānānga (7. 587, also *ĀV.* Cū p 424) In the Kalpasūtra (8 p 231) it is mentioned as the Sāhā of the Jain Śramanas. It may be identified with Atrañji Khera situated on the right bank of the Kālīnadī. 4 miles to the south of Karāsāna and 8 miles to the north of Etah (*A G I.* p 418 f)

ANTARGIRI : It is identified with the Rājmahal hills in the district of Santhal parganas in the province of Bengal. (*M.* ch. 113 V, 44, Pargiter's *Mārkandeya Purāna* pp. 325 note). The Antargiriyas may be identified with the people living in that area But at an other place in the *Mahābhārata* (II ch. 27.1 3) we find its mention to the north of Prāg-jyotisapura which can be located in Assam Dr. Agrawala had identified it with the Mahāhimavanta of the Pāli Text and the heart of the Himālayan system.

ANTARNARMADĀ : A tract of land between the Māhī and the Narmadā (*Lāṭa : its historical and cultural significance*, Journal of the Gujrat Res So Vol. XXII No. 488 Oct., 1960 p 329).

ANTARVEDA : Same as Antarvedi.

ANTARVEDĪ : Antarvedī is the country situated between the rivers Gaṅgā and Yamunā and between Prayāga and Haridvāra. According to the *Bhavisya Purāṇa* (Pt. III Ch. 2) and the Hemakosa it is located between the Doab of these rivers. (*E. I* p 197). The country Antarvedī according to the *Kāvyamīmāmsā* (Ch. 17) of Rājaśekhara, was bounded by the Gangā in the north, by the Yamunā in the south, by Vinaśana i. e Kuruksetra (*Trikāndaśeṣa* III 14) in the west and by Prayāga in the east Mahodaya or Kannauj was its chief city. According to the Indore copper-plate inscription of Skanda Gupta (466 A.D), a lamp was maintained in a temple of the Sun at Indrapura out of an endowment made by a Brahmin named Deva Visnu, (*C. I. I.* Vol III) The *Rājataranginī* (V 132) mentions the name in relation to the Kāśmīrian king Lalitāditya Muktāpīda.

It is a holy place where Indra was released from the sin of Brahmahatyā caused by his killing of Vrtra. (*SK.* II. 7, *J.* 274-75)

ANTAVĀSĀ . An ancient country mentioned in the *Mahābhārata* (II ch. 51.17)

ANTIKĀ Most probably it is identical with the present Amti in the Padra Taluk of the Baroda district (*Important Inscriptions from the Baroda State.* Vol I. p. 20).

ANTIKEŚVARA : A Linga in Vārānasī (*N.* Pt. II 49. 6-9)

ANTOMANDALA . It was one of the three Mandalas of the Jambū Dvīpa, the other two being Mahāmandala and Majjhimamandala (*S. V.* Vol. I pp 239-242) It was also known as Antuna Mandala. According to the Samanta Pāsādikā Antomandala extended 300 yojanas.

ANŪLA . A stream in Kāśmīra used for irrigation by Suyya, the engineer of the Kāśmīrian king Avantivarman (A. D. 855/6-83) as mentioned in the *Rājataranginī* (V. 112).

ANŪMAKUNDAPURA · Warrangal, the ancient capital of Telingana (Rudradeva Inscriptions in *JASB*, 1838, p. 903). But see Professor Wilson's Mackenzie's Collections p. 76). The town was also called Anūma Kunda Pattana (*JASB.* 1838 p. 903). The Kākatiyas reigned here from A. D. 1110 to 1323) According to Cunningham, Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal, according to the same authority, is Aksalingara, which

in the opinion of Mr. Cousens is the same as Yeksılangara. (*List of the Antiquarian remains in the Nizam's Territories*, See Dey, p. 8).

ANŪPA : An ancient Janapada mentioned in the *Mahābhārata* (II ch. 51 24) and the *Harivamśa* (5. 33, 112 114) It also finds its mention in the *Raghuvamśa* (VI.42) of Kālidāsa, according to which, it was situated on the bank of the Narmadā with the city of Māhiṣmatī as its capital (modern Chuli Mahesvar, at a distance of 64 miles from Indore (Madhya Pradesh). Dr. D. C. Sircar identifies Māhiṣmatī with modern Māndhātā in the Nimar district, M P. (Sircar p 35).

It was also known as Anūpanivrta (*Lüders's List* No 965) The Anūpas occupied the area near Surāṣtra and Ānarta, It was once under the sway of the son of queen Gautami Bālaśri (Nasik Cave Inscriptions and the Junāgadh Rock Inscriptions of Rudrādāman, and also *Ind Stu* Pt. I. pp 53-54)

ANŪPAMA . A city where Vessabhu Buddha was born (*Bu. A* 205, 206) The *Buddhavamśa* (XXII V 18) however gives the name of the city as Anomā

ANŪPAMA . A city wherein Anomārāma Atthadası Buddha died (*Bu A* 181)

ANUPAMA A Brahmin village in the time of Anomadassi Buddha. (*Bu* . 1 142).

ANUPAVRTTA An ancient Janapada mentioned in the *Mahābhārata* (VI. ch 9.48).

ANŪPIYĀ A township in the Malla country to the east of Kapilavastu and 30 leagues from Rājagrha. During his stay at Anūpiyā, the Buddha preached the Sukhavihārī Jātaka (J I. 140), in the mango-grove called Anūpiyā Ambavana Anūpiyā was the birth place of Dabba Mallaputta (*Thag A*. I. 41). The name is sometimes spelt as Anopiya or Anūpiya.

ANUṢNĀ . The name of a river mentioned in the *Mahābhārata*. (VI. ch 9 24)

ANŪTA : Sea Anotatta

ANYATAHPLAKṢA · The name of a lotus-lake in Kurukṣetra(*Sat. Br* XI. 5 1.4), where King Purūravas was re-united with his beloved Urvaśī after a long period of separation.

AORNOS : Cunningham identifies it with Ranigat which is 16 miles to the north-west of west of Chind in the Peshawar district of the Punjab. (A. G I. p. 58). Captain James Abbot, on the other hand, identifies it with Shahkote on the mount Mahaban, which is situated on the western bank of the Indus Modern researches have proved the correctness of Abbot's identification (*E H. I.* p 68) It is perhaps a corruption of Varana of Pāṇini. There is still a town called Barana on the western bank of Indus opposite to Attock. (*Ind Ant.* I, 22)

APADIKĀ · A river on the bank of which a monastery was erected by Vasabha Thera in the memory of the Buddha (*Thag. A.* I. 258, *Ap.* II 437) It is also known as Aparikā.

ĀPAGĀ (i) one of the seven (or nine) holy rivers in Kurukṣetra (*Mbh* III ch 83 68, *Vām* 34 7, *P. I* 36.1-6). It is obviously the Āpayā of the *Ṛgveda* (III. 23 4) According to the *Vāmana Purāṇa* (36.1-4) it is one Krośa to the east of the village Mānuṣa. It has disappeared long ago In its dry bed a tank had been dug up and has been given the name of Āpagayā Cunningham (*A G I.* p 185) identifies it with the Ayak, a small stream rising in Jammu hills to the north-east of Sialkot and to the west of the Rāvī in the Punjab

(ii) Another Āpagā has been mentioned in the Karna Parva of the *Mahābhārata* (VIII 44.10), which flows below Sākala, the capital of Madra.

APAKARA . This name occurs along with the Sindhu in the *Aṣṭādhyāyī* (VI3 32)to explain the forms Apakaraka and Āpakara denoting its products. It may be identified with Bhakkhar on the Indus in Mianwali district (*I P.* p. 52).

ĀPANA : A town situated in Angutarāpa according to the *Vinayapiṭaka* (I. 245 ff) and in Anga according to the *Samyutta Nikāya* (V. pp. 225-26). The Buddha is stated to have stayed there with Sāriputta.

APĀPA : A city where Mahāvīra travelled from Cāmani and proceeded to Jambhigāma, where he attained Kaivalyahood on the bank of the river Ujjuvāiyā. According to the *Viridha-*

tīrtha-kalpa (p 44). Majjhimapāvā was called Apāvāpurī but since Mahāvīra died here, it was changed into Pāvāpuri It is identified with the present Pāvāpurī seven miles to the east of Bihar town in Bihar It is also known as Pāpa and Apāpapurī (*Śabdakalpadruma*).

APĀPAPURĪ : Same as Apāpa

APARAGAYĀ : It was located near Gayā. Sudarśana invited the Buddha at this place *Mtu* III pp 324-325; Dr. B C. Law '*A Study of the Mahāvastu* pp 156-157).

APARAGOYĀNA According to the Buddhist tradition the earth is composed of four Mahādvīpas. one of which is Aparagoyāna These four dvīpas are situated around the mount Sumeru Aparagoyāna being situated to the west of that mount. People of this place have no dwellings but sleep on the ground (*Thag A* 187.8) Dr. Ray Chaudhury identifies Aparagoyāna with the present western Turkistan *S I. A*- p. 75). It is known in Sanskrit as Aparagodāna, Aparagodhāna or Aparagodana. Hiuen Tsiang calls it 'Ku-u-hu-o The area extends over 7000 yojanas and is known in the *Mahāvastu* (Vol II p 159, 378) as Aparagodankā or Aparagodanīya, in the *Lalita Vistara* (p 29) as Aparagodānīya and in the Tibetan Dulva as Aparagaudani (*L. B* p. 84)

King Māndhātā is said to have conquered Aparagoyāna just after his conquest over Jambū Dvīpa (*DPV* p. 215). Some of the inhabitants came with Māndhātā from Aparagoyāna to Jambūdvīpa and settled there The country then colonised was called Aparānta (*SIV*. II 482 *MA*. I. 484).

APARAMĀLAVĀ · According to the Jayamangalā commentary on the *Kāmasūtra* it was situated to the east of the Lāṭa country. It is identified with western Mālava.

APARA-MLEKṢA : An ancient Indian Janapada (*Mbh.* VI. ch. 9.65).

APARANANDĀ : According to the *Mahābhārata* it is near Hemakūta (I. 214. 6-7; III. 110-11; XIII. 165-28). Dey (p 9) identifies it with Alakanandā.

APARĀNTA (KA :) According to the Bhuvana koṣa section of the Purānas it was one of the five divisions of India. It is mentioned in connection with the countries of western India (*Mār.* ch. 58). Aparānta is mentioned in the *Mahāvaṃśa* as one of the countries to which a missionary was sent after the third Buddhist council. (*Mhv.* ch. XII 1. 4, 34 and 35). Aparānta is mentioned in several inscriptions (*E. I.* Vol. VIII. 60) It is placed by Varāhamihira in the western division of India along with Sindhu, Sauvīra and Pañcanada (*C. A. I.* pp. 102-03).

In ancient literature Aparānta formed one of the parts of the Aśmaka country. Bhattasvāmī, the commentator of the *Kautilīya Arthaśāstra* (Kosādhyakṣa, Book II) identifies it with Konkana It is the Ariake of Ptolemy. According to him it extended southward from the Narmadā. In the *Raghuvaṃśa* (IV. 53) it is said to be to the south of the river Murala As mentioned in the Periplus of the Erythrean Sea, Ariake extended south-wards from the gulf of Cambay to the south of Ābhira. (Dey p 9).

Dr. R G. Bhandarkar for the first time identified Aparānta with the western coast. He observes "Aparānta must be the western coast below the Sahyādri, for Kālidāsa mentions (*Raghu* IV 52 53,58) that Raghu having crossed the Sahya to conquer that country by means of his immense army made the sea to appear, as if it touched the Sahya mountain " (Transaction of the Second Session of the International Congress of the Orientalists held in September 1874 ed. by R K. Douglas, London, 1876 p 313)

Dr Bhagwan Lal Indraji following him says 'It corresponds with modern Konkana, the district extending from Gokarna in the Karwar Collectorate to the Daman Gangā, the frontier river of Gujarat or perhaps even further north to the Tāptī (*I. A.* VII. 259). He quotes in support of his statement a passage from the commentary to the *Kāmasūtra* and a passage in the *Mahābhārata* where it is asserted that Arjuna visited all the Tīrthas in Aparānta upto Prabhāsa in Kāthiawad (see G Buhler's note in *I. A.* Vol. VII p 263)

According to Cunningham the country known as Aparāntika or "West Land" was actually in the west of India and that it did

not extend geographically to the south of the the river Narmadā. Politically Sopara and other places to the south of that river may have been included" (*A. G. I.* pp. 102-103.)

Dr. J. Fleet identifies Aparānta with the Koṅkana and also with Northern Gujrat, Kathiawar, Cutch and Sindh. (*JRAS* 1910 p. 417).

Most probably Aparānta is the central portion of Bombay Province.

APARAPARVATA : A mountain which was crossed by Bharata while he was on his way to Ayodhyā from Kekaya (*Ram.* II 71.3).

APARASEKA · An ancient Indian Janapada in the central India (*Mbh* II 31 9)

APARAVALLAVA : An ancient Indian Janapada (*Mbh* VI ch 9.62).

APARAVIDEHA : Same as Rangpur or Dinajpur (*L. V.* p 52. note.)

APATHA : A locality somewhere in Himālaya, mentioned in the Purānas (Cf. *Vā* Ch III. Sec.X). According to Pargiter the reading 'Apatha' in Purānas is erroneous. *Mār* trans p 346).

ĀPAVA - VASIŚTHA - ĀSRAMA - According to the *Yogavāsiṣṭha Rāmāyana* (I) it was located near the Himālayas. King Kārtavīrya had burnt the hermitage of the sage Āpava Vasiṣtha, so he was cursed by him.

ĀPAYĀ : A river, probably the tributary of the Sarasvatī. It flowed between it and the Drṣadvati (*Rg.* III. 34.4) Ludwig (*Rg* Trns. 3.200) identifies it with Āpagā as the name for the Ganges but Zimmer places it near Sarasvatī. It was according to him a smaller tributary which flows past Thanesar or the modern Indramati farther west (*Altindisches Leben* 18) while Pischel (*Vs.* 2 218) assigns it to Kurukṣetra of which the Āpayā is mentioned as a famous river in the *Mahābhārata* (III. 83.68). Thomas suggests that it is the same as Aughavatī (*JRAS.* Vol. XV p. 362. n. 5).

APHSAD : Apshad or Aphsand or Jafarpur was situated near the right side of the river Sakari, about 15 miles towards the north-east of Nawada in the Gaya District (*C. I. I.* Vol. III). It finds its mention in the Aphsad or Aphasaṇḍa inscriptions of Āditya Sena. (H. *G. I.* p. 209).

API. TE. KA. LA. NA : Vide Aviddhakarna.

APSARAS - KUNDA · A holy pond under Mathurā, and Govardhana. (*Var.* 164. 19).

APSAREŚA : A holy Tīrtha on the Narmadā (*M.* 194.16 *P.* I 21.16, *Kū* II 42.24). It may be associated with Alikeśvara Temple or the area round about Bisoda (vide. *K. T.* p 438) (See *Purāna Bulletin* Vol. V. No 1. Jan. 1963, Vārānasī p. 138).

APSAROYUGA - SAṄGAMA A Tīrtha on the Godāvarī (*Br.* 147 1).

ĀPTANETRA - VANA · Identified with the ruins of Ikauna in the Bahraich district in Audha (Fuhrer's *M. II*). It was visited by Hiuen Tsiang

ARAGIYASORAPURAM . it is a sub-division of Rājarājavalanādu It is also a city in Poyirkūrram. (*S. I. I* II. pp 449, 492)

ARAIL : this ancient village is situated at the right side of the river Yamuna, where it joins into the Gangā (*AG.* p 221)

ARAIŚŪR It is the name of a village on the banks of the Penn ir river (*S II* III, 448).

ARAKĀTAPURA It may be identified with modern Arcot According to the Hāthigumphā inscription, it was conquered by Khāravela (*C E. B* pp. 61-62)

ARAKKHURI : A city situated on the border of Campā (*Ar. Nir.* 1297, also see *Nāyā* II. p. 229).

ĀRĀMA : A prosperous city in Orissa adorned with palatial buildings, temples, gardens, tank, etc. It was near Sonpur. It was here that the royal camps were pitched. (*E. I.* XXIII Pt. VII).

ĀRĀMANAGARA : It is identified with modern, Arrah in Shahabad District of Bihar. Dr. Hoey, however, supposes that the ancient name of Arrah was Arāda; and Arāḍa Kālāma the teacher of the Buddha was a native of this place (*JASB* Vol LXIX p. 77) But see *A. S.* R. (Vol. III. p. 70).

ĀRĀMIKĀGĀMA : A village near Rajagrha, which was also called Pilindagāma. It was the residence of 500 park-keepers, who were given by Bimbisāra to the Elder Pilinda vacch. (*Vin.* I 207-8; III. 249).

ĀRAṆAGHĀṬĀ : A village standing at a distance of six miles north of Rānāghāt in the district of Nadia. It contains the temple of Jugal Kishore situated on the bank of the river Cūrnī which flows nearby (For further details, vide *N. P S.* p. 2).

ARAÑJARĀ . The Indriya Jātaka refers to the seven Janapadas one of which was Arañjarā (*J.* Vol. III, p 463)

ARAÑJARAGIRI : It is mentioned in the Atitavatthu (III, 163, V 134; VI 493,) The Indriya Jātaka locates it in the Majjhimadesa. According to the Vessantara Jātaka it lay at 5 yojanas from the Kontimārā river and at 15 yojanas from Dunni Vittha (*J* VI. 514). It may have been the eastern extension of the Vindhya range (*P. B. I* p. 371) See Kontimārā.

ARANTUKA · A sacred Tīrtha on the bank of the river Sarasvatī This holy place is referred to in the *Mahābhārata* (IX ch. 53 24)

ARANYA The nine sacred Aranyas or forests are, Saindhava, Dandakāranya, Naimisa, Kurujangala, Upalāvrta, Utpalārany a Jamubumārga, Puskara and Himālaya (*Devī* ch. 74)

ĀRAṆYAKA It was a kingdom on the south of Ujjain and Vidarbha (*MBH* II. ch 31). It is called Āranya in the *Devī Purāna* (ch. 46). It is the Ariaka of the Periplus. According to Da Cunha Ariaka (Ārya Ksetra) comprised a great part of Aurangabad and southern Konkana. its capital was Tagara (Modern Daulatabad *H C. B* p 127).

ARASIL · It is the name of a river, and is also known as Ariśil of Arasileiyāru (*S. I. I.* II p. 52).

ĀRAṬṬA : From the *Mahābhārata* (VIII ch.45) it appears that Āratta was the country where the five rivers of the Punjab met. So we may identify the districts of Dera Ghazi Khan and Dera Ismail Khan with Āratta. The *Baudhāyāna Dharma Sūtra* (5th Century B. C.) discouraged travels in the land of the Ārattas. Horses of Āratta have been noted in *Kautilya's Artha Śāstra* (Part II. ch. 30). for their fine breed. Its Sanskritised form is Araṣṭra (Also See *H Db.* Vol III. p. 149).

ARAVACCHĀ : This river flowed between the city of Kukkutavati and the river Candrabhāgā. So it may have been somewhere between the present Afghanistan and the Cinab river. Mahākappina had once started from Kukkutavatī to pay his homage to the Buddha at Srāvastī and on his way he had to cross the Aravacchā Nilavāhanā and the Candrabhāgā rivers. (*Bu Bhu.* p 152). The river was one league deep and two leagues wide. (*Dh. A.* II. 119-20).

ARĀVALĪ : The Arāvalī range runs across Rajaputana in the west-easterly direction and it divides the country into the western sandy desert and eastern fertile lands. It is closely connected with the Vindhyan system by the rocky ridge of Southern Rajaputana and Cental India. This range can be traced from Delhi to Jaipur. Its highest peak attains the height of 4,315' (For details vide *I G. I* pp. 214-215).

ARAVINDA · A hill in Gayā. (*Vāyu.* 109.15). *The Nāradīya-Purāna* (Pt. II. 47.83) calls it Aravindavara

ARBUDA · It is the present Abu mountain stretching 17 miles away from Abu road station in the Ahemdabad-Delhi line of the Western Railway It is 14 miles in length and two to four miles in breadth.

This mountain stretches in the Sirohi state of Rajaputana and is identified by Megasthenes and Arrian with Capitalia which is 6500 feet in height. This hill is detached from the Aravali range and is the highest summit in it (*A I* p. 147)

There is also a lake on the mount Abu.

This is the Abbuya of the Jains where a feast was celebrated (*Brk Bhā* I. 3150). It is one of the sacred hills of the Jains, the other four being Sagruñjaya Sānnet, Śikhara, Girnar and Candragiri. (Dey p. 10). Two inscriptions of Samasinha have been found, at this place engraved on the walls of the temple dedicated to Nemi. This temple was built in Samvat 1287 by Vastupāla Tejapāla nātha. The mountain contains also the image of Ṛsabha, which was installed in a temple in 1088 by Vimala Saha (*K. T.* I. 544). There was once the hermitage of sage Vasiṣṭha (*Mbh.* III. 82.55ś *P.* Ādi. 24. 3-4) and the

famous shrine of the goddess Ambā Bhavānī at the mount Ābu This mountain was formerly called Nandī Vardhana, but being the residence of the serpent Arbuda it came to be called, later on, after its own name. There flows a small river called Mandākinī near this mountain. There are several sacred places such as Acales' vara Vaśisthāśrama and Śrimātā.

There has been built a temple of Srivana by Kumārapāla, a king of the Cālukya dynasty on the top of the mount Abu. The river Śābhramati has its source in this mountain (*P.* ch 136). It is identified with Ptolemy's Apokopa (p 76) There was a fire-pit on the mountain from which, according to the popular tradition, arose a warrior Paramāra, who became the founder of the Paramāra dynasty of Malwa (Vide *E I* Vol. IX. p. 10, Vikrama Samvat 1099 and *E. I.* Vol XIX appendix p 22. No 133 Samvat 1116). According to Rājasekhara, the part of the country surrounding this Mount is also called Arbuda, because, he mentions Arbuda both as a mounain and as a Janapada (*Kār* pt 9. 94).

ARBUDAKṢETRA The region at the peak and round about Mount Abu (*Sk* VIII ch iii).

ARBUDASARASVATĪ A river sacred to the manes. (*M* 22 38). Also vide Pargiter's note on this (*Mār Trans* p 288)

ARBUKA A country which was conquered by Sahadeva, one of the Pāndavas (*Mbh* II. ch 31.14).

ĀRCĪKAPARVATA : A mountain where Cyavana and his consort Sukanyā lived. (*Mbh* III. ch. 125.16).

ARDHACAÑDRA : A holy Tirtha in Mathurā (*Var.* 169.3).

ARDHAGANGA : Same as the Kāverī.

ARDHAKĪLA : A Tīrtha founded by the sage Darbhin near Sarasvatyarunā sangama (*Mbh.* III. 83 153-57).

ARGHYA TIRTHA : A sacred Tīrtha mentioned in the *Garuda Purāṇa* (I. 81.7).

ARIAKA : See Aparānta.

ARIJADDANA . In Pali chronicles it is a city of Pagan in Burma. According to some authrities quoted by Minayeff, the city was full of learned women (*R. S B.* p. 70). A list of twenty-three teachers is given in the Gandhavamsa (p 67) who are said to have written their works in Arimaddana From this context it appears that Arimaddana was also known as Pukkāma It was also the birth place of the thera Chaputa (*Sid* 1247)

ARIMANDA . A city in which Buddha was born as the Ksatriya Vijatāvī in the time of Buddha Phussa (*Br A.* 194)

ARIMARDA An inscription of Hyderabad Archaeological Series (No 4) of the reign of Kakatya Ganapatideva gives a list of the kings mostly of Northern India, in which mention is also made of a lord of Arimarda conjoined with the king of Hūna and Magadha The identity and location of the country is uncertain but Arimedha and Arimarda were almost of common meaning

ARISTA A mountain in Lankā (*Rām* V. 56, 26-37)

ARISTAKUNDA A sacred pond under Mathurā, where Demon Arista was killed by Kisna (*Var* 164-30).

ARISTAPURA The Sanskritised form of Aritthapura mentioned in the *Jātaka* (IV 401). It was the capital of Śivi Kingdom (ibid). It lay on the road from Mithilā to Pāncala According to a rule in the *Aṣṭādhyāyī* 'arista ganda pūrve ca' it is suggested that Aristapura was situated outside the eastern part of India in a reign which was more or less, fully Aryanised before that work. But the problem remains unsolved as yet. Perhaps it is the same as Aristobothra of Ptolemy to the north of the Punjab (*Dey*, p. 11). Dr. Raychaudhuri following Voger has identified it with Patañjali's Śivapura and has recognised in it Shorkota (Western Punjab) in Jhanga between the Jhelum and Chenab. (Raychaudhuri, *P. H. A I.* p. 170). For further details vide. ***Indological Studies*** (I. 24 ff).

ARISTHALA : Also known on Kuśasthala. See Pāṇi-Prastha.

ARIṢṬOTSĀDANA : A locality where the wife of the Kāśmirian King Bālāditya (3641 2. Laukika date of accession) of the Gonardiya dynasty built the shrine of Śiva Bimbeśvara as mentioned in the *Rājātaraṅgiṇī* (III 482). It is identified with the present village of Ratasun situated in the Manchahom Pargana. 74° 38′ long. 34° 4′ lat

ARIYA A country and people in South India Pālaradvīpa was one of its divisions It was once ruled by King Vīradeva who led an expedition against Jayabāhu I of Ceylon (*Cv.* LXI. 36)

ARIYĀLKHĀL This river issues from the right side of the Padmā below the town of Faridpur in Bengal It flows down into the Bay of Bengal through the Mādāripur sub-divisions of Faridpur and the district of Bāckerganj (For details vide, R I p. 28)

ĀRJĪKA OR ĀRJĪKĪYA A country mentioned in the *Ṛgveda* (VIII 7 29 64 11 IX 113 2) Prof Hillebrandt locates it in or near Kāśmīr (I M 1 1126-137) Pischel (I S 2 209-217) too, accepts Ārjīka as a country but thinks that it cannot be identified

ĀRJĪKĪYĀ · It is a river mentioned in the *Ṛgveda* (X 75-5) Yāska in his *Nirukta* (IX. 26) states that the river was called Vipāśa Zimmer does not locate the river and Pischel denies the possibility of its location while Hillebrandt identifies it with the upper Indus or the Vitastā Jhelum) or some other stream. Brunn-Hofer (*Iran and Turan* 52) identifies it with the Arghesan, a tributary of the Arghanab.

ARJUNA : A Tīrtha sacred to the manes (*M.* 22. 43-45).

ARJUNĪ (YĀ) . Prof K. V. R Aiyangar (See *Kt.* T. p 283) following Dey (p 11) holds it to be identical with the Bāhudā river or Dhatalā. But the passage from Devala (on *Kt.* T. p. 249) shows that the Arjunī-(yā) and the Bāhudā are separately enumerated.

ARKAKṢETRA : Identified with Padmakṣetra Konārka or Black Pagoda, 19 miles north-west of Puri in Orissa containing a temple of the god Sun called Konāditya It is also called Sūrya Kṣetra (*B.* ch. 27).

ARKASTHAL KUṆḌA : A sacred pond under Mathurā. (*Var.* 157.11. 160.20).

ARKUTĪRTHA : A sacred Tīrtha at a distance of twelve farsakh southward from Prayag in Uttar Pradesh (*Āl.* Vol. I. p. 200).

ĀRSTIṢEṆĀŚRAMA : The sacred hermitage of the Sage Ārṣṭiṣena (*Mbh.* XIII ch 25. 25).

ĀRTHŪṆĀ , This village is located at a distance of 28 miles in the west of Banswara in Rajputana, where an inscription of Parmāra Cāmundarāja was discovered (*E. I.* XIV 295).

ARUGUR · It is the present Ariyūr. (*S. I. I.* I p 71 near Velūr.

ARUMADAL . The modern name of this village is Arumadal It was in Kirsengilināḍu, a subdivision of Pāndyakulāśanivalanāḍu (*S I.* Vol. II p 479)

ARUṆĀ . A river between the Sarasvatī and Dṛśadvatī near Pṛthūdaka in Kurukṣetra (*Mbh* IX 43 30-35) The Sarasvatī is said to have joined itself to Aruṇa to purge the Rākṣasas of their sins and Indra of Brāhman murder (*Ibid* III ch. 83 15). It has been identified by General Cunningham with the Marakand Its junction with the Sarasvatī 3 miles to the north-east of Pehoa (Pṛthūdaka) is called the Aruṇā-Sarasvatī Saṅgama (*P.* I, 27 39; *Vām.* 40 43, *A S R* Vol XIV p. 162). According to the second view it is the same as Aruṇakosi. See Aruṇakosi. Yet another authority locates it near the Godāvarī (*B* 89.1, *P.* VI 176 59, Vide *Bombay Gazetteer* Vol XVI. p. 468 for Aruṇā Stream)

ARUṆĀ (CALA) : A mountain on the west of Kailāśa and the abode of Lord Śiva (*Va* 47.17-18, *Br* II. 18.18, *Sk* III. 59-61, IV 9 13 21.37, also See *M. I* p. 3).

ARUṆĀKOŚĪ · It is a tributary of the Kauśikī, modern Kosi running from Nepal by western borders of the Purulia district of Bihar (Vide *JASB.* Vo. XVII p. 464-649) It is one the seven Kośis (*Mbh* III ch. 84 156). see Mahākauśika.

ARUṆAPURA : A city in the time of Buddha Sikhi. Ambapāli was born here in a Brāhmaṇa family (*Ap.* II 613; *Thag. A* I 213). It is probably identical with Aruṇāvatī.

ARUṆĀVARUNĀ SAṄGAMA : A sacred Tīrtha on the Gautamī, another name of the Godāvarī (*Br.* 89.1, and *P.* VI. 176.59).

ARUNĀVATĪ : The city and the country of Arunavā and the birth place of Sikhi Buddha (*Bu.* XXI 15.) Before the Buddhist era Arunāvati was one of the most famous cities of Bhāratavarṣa. It is referred to in the Mahādana Sutta with several ancient cities. It is described in detail in Arunāvati Sutta. See also Arunāpura.

ARUNAVATĪ : A Vihāra in the village of Itthakavati in Magadha Sāriputtavaṃsa lived there (*Pv.* A. 67)

ARUNDHATIVAṬA : A sacred place which contains the Sāmudrakatīrtha A man acquires the fruit of a Horse-sacrifice by taking bath here. (*Mbh.* III. 84-41, *P* I 32 6)

ARUNISĀ : A Linga under Vārānasī (L. quoted by *Kt.* T. p. 60)

ARUNODĀ · It is the country of Garhwal through which flows the Alakanandā (*Sk.* Avanti Khanda Caturasitiliṅga, ch 42). Its capital is Śrīnagara.

ARUṆODĀ : Another Arunodā near Sumeru mountain is a lake of gods mentioned in the Purānas. It is also a forest (*DĪ* 113 46)

AŪRPA · Dr D C. Sircar (p. 35) reads Anūpa instead and points out that it was on the Narmadā with the city of Māhiṣmatī (modern Māndhātā in the Nimār district M. P) as its capital (*I H Q.* Vol. XXI p. 312).

ĀRYAKA . It is the Ariake of Ptolemy who wrote his *Geography* about 150 A D (*Br S* ch. 14). See Aparāntaka and Āranyaka

ĀRYANAKA : The country, where according to the *Rājataranginī* (IV. 367) the Kāśmīrian king Lalitāditya Muktāpida perished through excessive snow. Troyer and Lassen (*Ind. Alt.* III. p 1004) have supposed that Āryanaka corresponds to the Greek geographer's Ariona i. e. Eastern Iran.

ĀRYAPURA Aihole, the western capital of the Cālukyas in the 7th and 8th century A. D. in the Bādāmi Taluk of Bijāpura district. It is the Āyyabole of the old inscriptions. (*A. S.* R 1907-08 p. 189).

ĀRYĀVARTA : Āryāvarta, as generally mentioned, is bounded by the Vindhyas in the south, the Himālayas in the north and the two seas—the Bay of Bengal and the Arabian Sea in the east and west (*M. S.* ch. 2. ver 22). It formed the northern boundary of Mahākośala country.

At the time of Patañjali Āryāvarta was bounded on the north by the Himālayas, on the south by Pārayātraka, on the west by Ādarśavatī (Vinaaśna according to the *Vas S* I 8), and on the east by Kālakavana (Rājamahal hills). See Kālakavana. According to Rājaśekhara the river Narmadā was the boundary between Āryāvarta and Dakṣiṇāpatha (*B. R* Act VI. Apte p 21). Wilson says that a variety of ancient designations of which 'Ārya' is a component element are connected with the term Ārya The Zend name for the country to the west of the Indus was 'Iriene' Veejo, the Sanskrit Āryāvarta (Wilson *Ariana, Antique* London p. 121-22) (Vide *H. Dh S* Vol. II p. 11-16.) for detailed discussion of the extent of Āryāvarta according to different works and at different times)

ĀSĀDHA A Linga under Vārānasī (*L* quoted by *Kt. T.* p. 93)

ĀSĀDHATĪRTHA This Tīrtha is situated on the Narmadā (*M.* 194.30) There is an Āsādhīśvar Temple at Kuja (*K. T.* p. 439). This Tīrtha of the Purānas may be located here

ASĀDISA : A brahmin village, the residence of Sunettā (Sujātā) who offered milk-rice to Buddha Siddhārtha (*Bu A* 185)

ASAKA : It is generally identified with Aśmaka on the Godāvarī. (*Arth.* trans. Shāma Śastrī, p 143).

ASANDĪVAT : It was the capital city of Janamejaya Parikṣita, wherein the horse for his famous sacrifice was bound (*V. I. Vol* I. 72.). The name occurs in the *Aṣṭādhyāyī* (VIII. 2.12; IV. 2.86). The *Kāśikā* identifies it with Ahisthala. (*I. P.* p 74).

AŚANĪ : This place is located at a distance of 10 miles from Fatehpur Station on the Northern Railway It is said to be the hermitage of the Aśvins, the divine physicians. There are about 60 temples of Śankara and Devī. A stone Pillar inscription has been discovered here. (*I. A.* XVI. 173 fl.)

ĀSĀPALLĪ : Same as Yessabal of Asawil (*Āl.* p. 209). It may be located some where near Ahmedabad. Most probably it may be Ahmedabad itself near the sea coast.

ASATTHĀRĀMA The place where the Buddha Piyadassi died. (*Bu.* XIV. 27).

ASATTIGRĀMA Buhler identifies this village, with Astagam 7 miles south-east of Navasārī (*E. I.* VIII 229 ff.: *I. A.* XVII p. 198). According to some scholars the proper name is Astagrāma and not Asattigrāma (*E. I.* VIII p 231)

ASERA : The same as Asīragarh, 11 miles north of Burahānapur in *Mahārāṣṭra* Asera is the abbreviation of Aśvatthāmāgiri (*A. S. R* Vol. IX)

ĀSI It was located at a distance of 18 farsakh from Kanoj towards the south-west (*Āl.* Vol I p, 202)

ASI (ASSĪ) · The Asi is a mere brook, of no length, and owing to its insignificant size, it does not appear in maps. The road from Banaras to Ram Nagar crosses the Asi just out side the city at a short distance from the confluence with the Ganges It is called Śuṣkanadī and borders on the south-west of the city Vārānasī and once formed the southern boundry of Kāśī (*P* Pātāla Khanda quoted by by *Tīrthasthalī* p 100 : *Tīr. Pr* p. 175 *Mbh.* III.ch 9). Now it flows between Assi Mohalla and Banaras Hindu University, Vārānasī.

ASIKA : It is the same as Rśika. It was annexed by Gautamīputra to his empire as mentioned in the inscription of Pulumāyī at Nasik (See, Nasik, *The Gazetteer of Bombay Presidency*, 1883 Vol XVI The British historians tried to search in Asika some similarity with Arsaka or the Arsacidal the name of the Parthian Ruler of Persia. But really speaking Arsaka has nothing to do with Asika which has been placed by Ray Choudhury on the Krisnavenā i e. the river Krisnā. (*PHA I.* p. 491). (Cf. *IHQ.* 1928 p. 275, Patañjali IV. 2.2).

ASIKNI : A river mentioned in the Vedic literature (*Ṛg.* VIII 20.25; X, 75.5). The *Nirukta* (IX. 26) observes that it was so called because its water was of dark colour

We know from the life of Alexander written by Arrian that Alexander (who entered India from the north-west) first crossed the Indus, then the Hydaspes and then the Acesines (or Asikni), so the Asikni may be identical with the Candrabhāgā of the later Sanskrit literature and the Chenab of the present day.

ASĪKUNDA : A sacred pond in Mathurā (*Var.* 163 13). The *Vārāha Purāṇā.* (ch. 166) deals with the efficacy of this Kuṇda.

ASILADURGA : Junagarh (Tod's *Rajasthan*)

ASIRAGARHA : It is a strong fortress in the district of Nimar (M. P.) which is 29 miles south-west of Khandwa (*I. G. I.* Vol. I p. 230). This fort is mentioned in the Asirgadha Copper Seal Inscription of Sarvavarman which was formerly in possession of Scindia, It was about 11 miles to the north-east of Burhanpur (M. P) (*C I. I.* Vol. III). It is said to be the place of Asvatthāmā, the son of Droṇa.

ASITA · A mountain situated on the bank of the Narmadā in the Ānarta country. On this mountain Cyavana and Kaksasena had their hermitages. (*Mbh.* III. 89.11-12).

ASITĀ : The *Vāmaṇa Purāṇa* speaks of it as an appropriate place for the performance of Srāddhas. (*Vām.* 77.39. *B.* III 13.39).

ASITAGIRI : A mountain where yogācārya Asita dwelt . (*Br.* III 13.39). It was situated near Ujjayinī (*Āva. Nir.* 1304). Its exact position is not known.

ASITĀNJANA : This town was situated in the district Kamsa in Uttarāpatha and was ruled by king Mahākamsa (*J.* IV. p. 79 82).

ASIVOVADDAVA : A city mentioned in the commentary of the *Uttarādhyayana* (B 1, p. 5). It has not yet been identified.

AŚMAKA (ASSAKA) : Two kingdoms are known by this name. The *Kūrma Purāna* mentions it along with the countries of the Punjab. *The Bṛhat Samhitā* (Ch. XIV) places Aśmaka in the north-west of India.

From the history of Bāvarī, narrated in in the Sutta Nipāta (V. 977) and Pārāyanavagga (*S. B. E* X. 188) it appears that Assaka (Aśmaka) was situated between the Godāvarī and Mahissati (Māhiśmatī) on the Narmadā. It became a part of Mahārāṣṭra country at the

time of Aśoka. *The Daśakumāracaritam* of Dandin (6th century A. D.) describes it as a dependent kingdom of Vidarbha. It is also mentioned in the *Harivaṃśa*. Bhatta Svāmi, the commentator of the *Kauṭilya Artha Śāstra* identifies Aśmaka with Mahārāṣtra.

Pānini refers to the pair names Āvantya-śmakāh, (VI. 2 12) which proves that Aśmaka was situated by the side of Avantī (modern Malwa). Rhys Davids points out that Aśmaka was situated immediately north west of Avantī, The settlement on the Godāvarī, according to him, was a later colony (*B. I* pp. 27-28). Asanga in his '*Sutrālaṅkāra* mentions an Aśmaka country in the basin of the Indus (*H G I p.* 142)

Potana or Potali, the Paudanya of the *Mahābhārata* (I. 77.47) was the capital city of the Aśmakas. It was once, included in the kingdom of Kāśi The Assaka Jātaka (*J* II 155 mentions a king named Assaka, who reigned in Potali, which is referred to in it as a city of Kāsi kingdom

AŚMANVATĪ A river mentioned in the *Ṛgveda* (X 53 8) Dey (p. 13) says that it is the river Oxus But Dr P V. Kare does not accept this view (*H Dh S* Vol IV p 734) Probably it is a river of Afghanistan.

AŚMAPṚSTHA · A holy stone-slab in Gayā It is also called Preta-śilā (*Mbh.* XIII 25 42)

ASNI , A village situated about ten miles north of Fatehpur U. P. Here a Stone Pillar Inscription has been discovered (*I. A.* XVI 173 fl).

AŚOKA : This mountain according to the Jātakas, was situated near Himavān in Uttarāpatha. There in the time of Sumedha Buddha Visakamma built a hermitage (*Ap.* II. 342).

AŚOKĀRĀMA : It is mentioned in the *Samantapāsādikā* (VI p 48 49) It was constructed by Emperor Aśoka at Pātaliputra and was completed under the supervision of. Indragupta Sthavira. (*Sp.* I. pp 48-49). The third religious conference (Tṛtīya Dharma Sangīti) was held in this Ārāma of Pāṭaliputra. The *Mahāvaṃsa* (V. 163) mentions a tank in Aśokārāma. Emperor Aśoka sent one of his ministers to this Ārāma asking the community of monks to hold here the Uposatha ceremony (*Mbr.* V. 236). According to Dr. Malal Sekhara it was constructed at the very place of Kukku tārāma (*D. P. P. N.* Vol 1. p. 615).

AŚOKATĪRTHA : A sacred Tīrtha under Sūrpāraka. (*Mbh.* III ch. 88.13).

AŚOKAVANIKĀ · The well known grove of Lankā where Sītā Rama's wife (*Mbh.* III. ch. 280.41-42), was kept captive under the guard of demonesses.

ASPASIAN TERRITORY : It was a small estate in the time of Alexander, the Great The word Asp corresponds well to the Sanskrit Aśva or Aśvaka (*Ind. Stu.* I. p. 1) The Aspasians may be identical with some western branch of the Aśvaka or Aśmaka tribe (*C. H I* 1 352, n 3). who lived in the eastern Afghanistan (*S A. I* p 180) Some scholars think that it was situated in Suvāstu, modern Swāt valley (Raychaudhuri (*P H A I* 4th ed. p. 197). One of the cities of the Aspasian territory is said to have stood on or near the river Euaspla which is supposed to be the same as the Kunar, a tributary of the Kabul river (*Ind Stu* I 1 fl)

ASSAKA : Same as Aśmaka.

ASSAKANNAGIRI · One of the mountains round Sumeru beyond the Himālavas (*S N* II 443. *Sp.* I. 119). It is higher than Vinataka and between these two flows the Sīdantara Samudra (*J* VI 125).

ASSAMUKHĀ : One of the four rivers that issue from the Anavatapta lake. The area of its banks was famous for the horses of good breed (*S. N. A.* II. 438· *Ud A.* 301)

ASSAPURA . The Sanskrit form is Aśvapura. It was a city in the Anga country. According to the Cetiya Jātaka (*J.*III. 460) this city was built by the second son of Upacara, the king of the Ceti Kingdom (*MN.* I. 271 fl). It was situated to the south of Sotthivati, the capital of this kingdom.

ASSĀRĀMA : The place of death of Sikhi Buddha (*Bu. A.* 204.). The *Buddhavaṃsa* calls it Dussārāma. (*Bu.* XXI, 28).

ASTACALA : It is a mythical mountain. (*Arth.* 49.1). It is also described as to form the tradi-

tional boundary of the conventional Cakravartiksetra of India

AṢṬAKA : In Patañjali's comment on Pānini's Sūtra (IV 2 121) we find mention of Astaka According to Dr. V. S. Agrawala Astaka is the old name of Attock.

ASTAMAN · A sacred Tīrtha in Mathurā (Var quoted by *Kt T.* p 191).

ASTAPADA A famous Jain Tīrtha It may be identical with Kailāsa mountain. According to the *Vividhatīrthakalpa*, several sages and the sons of Rsabha attained liberation here (*Jain Cano.* p. 174).

AṢRATĪRTHA See Nasik.

This sacred place finds its mention in the *Mahābhārata* (XIII. ch. 25.41)

ASTĀVAKRĀŚRAMA About 4 miles from Hardwar is a place called Rāhurāma (now called Raila) near which flows the Astāvakranadī It is a small river, perhaps the ancient Samangā The hermitage of sage Astāvakra is also pointed out at Pauri near Śrinagara in Garhwal The mount near it, is called Astāvakra Parvata

ASTAVINĀYAKA . The eight Ganapatis (Vināyaka Temples) are situated at Ranjangaon at the junction of the Bhīmā and the Mūthamūla, Mārgāon, Theur, Lenādri and Ojhar in Poona district, at Pālī in the Pant Sachiv's territory, at Madh in Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (A. R B P Vol III).

ASTHIGRĀMA Rāval in the district of Mathurā, where Rādhikā was born in the house of her maternal grandfather Sūrabhānu and passed the first year of her infancy before her father Vrsabhānu, who dwelt at this place, removed her to Barasānā (*Adi Purāṇā* ch. 12 and Growse's *Country of Vraja* in *JASB* 1871 and 1874 p.352).

ASTHIPURA . The *Padma Purāna* (I. 27.62) locates it under Kuruksetra. It is to the west of Thaneśvara and south of Aujasghāta. Here the bodies of the soldiers slain in the *Mahābhārata* war were collected and cremated, (Vide *A. S.* R. Vol. XIV pp. 86-106 and p. 336, It is mentioned that Hiuen Tsiang was shown the bones of very large size).

ĀSURĪŚVARA : Under Vārānasī (*L.* quoted by *Kt T* p. 67).

AŚVA : A country mentioned in the list of the countries conquered by king Rudradāman from the Sātakarnis (See Inscription of Rudrādaman at Girnar). Relying on the order of the countries mentioned in this list it may be located between Surāstra and Bharukaccha

AŚVAJĪVIN : A country mentioned in the astrological geography of the *Brhatsaṃhitā.* (XIV)

AŚVAKA . Same as Aśmaka.

AŚVAMEDHA . An ancient territory ruled by king Rocamāna who was conquered by Bhīma (*Mbh* II 29.8) The *Agni Purāna* locates it under Gayā (111 14)

AŚVAMUKHA : It is the name of an ancient country through which the river Pāvani flowed. The name is referred to with its thousand grāmas in the *SkandaPurāna* (Māheśvara Khanda, Kumārikā Khanda ch 39 ver 17 ff).

AŚVANADĪ : The Aśvanadī or Asvarathanadī was a river in the country of Kuntibhoja. It flowed into the Carmanvatī (Chambal). In this river Kunti is said to have thrown Karna in a wooden box (*Mbh.* III ch 308.22).

AŚVARATHA NADĪ . A river flowing near the hermitage of the sage Aristisena situated at the foot of the mount Gandhamādana (*Mbh.* III 160 21)

AŚVAŚIRAH STHĀNA . A holy place mentioned in the *Mahābhārata.* (VI. ch 80-32).

AŚVATĪRTHA : 1. A Tīrtha on the confluence of the Ganges and the Kālinadī near Kanauj (*Mbh.* III. 95 3: XIII 4 17. *Va* IV 7 15). Here the sage Rcika is said to have given one thousnad horses as bride-price to Gādhi for the latter's daugher, Satyavatī. It is also mentioned in the *Kālikā-Purāṇa.* (85 51-57).

2. A Tīrtha on the Aśvakrāntā mountain in Kāmākhyā near Gohati in Assam. (*Yogini Tantra* Uttara Khanda ch. 3).

3. A Tīrtha on the bank of the river Narmadā (*M* 191.3. *P.* 1. 21. 3).

4. A Tīrtha on the bank of the river Godāvarī where two aśvins were born. (*Br*. 89.43).

AŚVARATHATĪRTHA ; A sacred place where Lord Nārāyana resides in the form of Hayaśiras (*Kā*. II. 35 38). Its location is uncertain.

AŚVATTHA : A sacred place where the goddess Vandanīyā is worshipped. (*M*. 13.51)

AŚVINĪ-TĪRTHA : A sacred Tīrtha on the Devjakā river (*Mbh*. XIII. 25.21).

ASVINOSTĪRTHA : A sacred place under Kuruksetra (*Mbh*. III ch. 83.17, *P*. I. 26.15).

AŚVĪŚVARA : A Linga in Vārānasī (*L*. quoted by *Kt*. *T*. p 52).

ĀTĀNĀTA · It is a city in Uttara Kuru mentioned with Kuśināṭā Parakusināta and Nātāpuriyā (*Dī*. III. 200).

ATARAÑJIKĀ KHERA . This place lies on the bank of the river Kāli between Mathura and Soronin, district Etah. Sri Banārsīdāsa 'Karunā-kara' in the *Dharmadūta* (Feb. 1957) identifies Atarañji with Verañjā. But according to the notices by Otālā Verañjā must be located on the way to Uttarāpatha. This Atarañjikākhera, thus, cannot be the same as Verañjā, but the controversy is still open to research May be compared with Ataranji Khedada a place where excavation is going on.

ĀTAVIKARĀJYA : According to Fleet (*C. I. I.* III 114) the Ātavikarājyas or forest kingdoms were closely associated with Dabhālā i. e Jabbalpur region. (*E.I.* VIII 284-87, Law, '*The Magadhas in Ancient India, Royal Asiatic Society Monograph* Vol. XXIV p. 19) The Allahabad Stone Pillar Inscription mentions the Ātavikarājyas which were under the sway of Samudra Gupta.

The Āṭavyas or Ātavikas were probably aboriginal tribes dwelling in the jungle tracts of Central India (*Vā* XLV 126, *M*. CXIII 48; Law) *S. A. I.* p. 383.)

ATAVIŚIKHARA : A janapada mentioned in the *Mahābhārata* (VI. Ch. 9.48).

ATAVĪTĪRTHA : A Tīrtha on the bank of the Narmadā (*P*. I· 21.30).

ATIBALA : It is Mahābaleśvara of Satara district. (*P*. VI.113.29).

ATISINDHU : A country mentioned in the *Skanda Purāna* Maheśvara Khaṇḍa, Kumārīkā khaṇḍa ch. 39. ver. 127 ff.) along with its ten thousand villages.

ĀTMĀTĪRTHA : A Tīrtha on the bank of the river Godāvarī (*Br*. 117.1).

ĀTREYĪ : It is the same as the river Atrai, which flows through the district of Dinajpur (*Kā*. *T* ch. VII). It is a branch of the Tistā (Dey p. 13).

This river and the lesser Yamunā form the junction in the district of Rajshāhi, and then the united stream is fed by two small rivers, one on the right and the other on the left. Then it bifurcates east of Nator The main stream flows into the Ganges south-east of Boalia in the district of Rajshāhi and the lesser stream into the Karatoyā (*R I*. p 23)

ATRI-ĀŚRAMA · The *Rāmāyana* (II. 117. 5) locates it near Citrakūta The hermitage was visited by Rāma with Laksmana and Sitā, while the Sage Atri was residing there with his wife Anasūyā.

ATRIŚVARA . A Linga in Vārānasī (*L*. quoted by *Kt T*. p 15)

ATTAHĀSA It is on the eastern part of Lābhapura in the district of Birbhum in Bengal It is one of the Pīthas (*Ku T* ch 7. *P*. Srsti Khanda ch. 11) Satī's lips are said to have fallen at this place Here the name of the goddess is Phullarā It is seven miles from the Amodpur station on the E Rly (Dey p. 13). The *Vāyu Purāna* (23.191) locates it on the Himālayas The *Matsya Purāna* (22.68) says that it is a Tīrtha sacred to Pitrs. The *Kalpataru on Tīrthas* (p. 47) takes it as a linga in Vārānasī on on the authority of the *Linga Purāna*

ATTAKHANDIKA : It is the northern country of Bhāratavarsa. According to Pargiter this reading is erroneous. (*Mār* Trans. p. 314). Dr. Sircar reads Carma khandikāh. The *Mārkandeya Purāṇa* and the *Vāyu Purāna* also read Carmakhandikā. (Pargiter's *Mar*. Trans, p. 31 4. n).

AṬṬĀLIKĀ · The place variously designated as Attalikā, Aṭṭālikā and Aṭṭilikā, mentioned in the *Rājataraṅgiṇī* (VIII. 581, 831, 819 etc. has been identified by Dr. Stein with the present

Aṭoli situated close to the point, where the Loharin valley meets with that of Gagri, some eight miles below Loharin proper. (Stein's *Raj. Trans.* Vol. II p. 47 m).

The *Rājataranginī* VIII. 1991) mentions also the Attālikāpana (Market of Attālikā). It corresponds to the present Mandi, close to Atoli. It is still the centre of trade in the Loharin and neighbouring valleys. (*Ibid* p 154. 5n).

AṬTHAKANAGARA : It was a famous town during the time of the Buddha. The householder Dasama of Atthakanagara is said to have paid his visit to Ānanda from Kukkutārāma in Pātaliputra (*M N I* 349).

AṬTHĀVAYA A mountain described in the *Triśaṣṭiśalākā puruṣacaritra* (Vol I 6 78. p 332 ff) It was also known as Harādri, Kailāsa, and Sphatikādri. (ibid p. 370.) It was connected with Vejaddha and was eight yojanas in height and at its foot flowed the river Niyadi (*Vāsudeva-hindi* pp. 309, 338) It was also called Aṣṭapāda because around it eight steps were made Usabha is said to have attained salvation at this mountain. (*Jambucutta* 70, p. 278) It was also visited by Goyama (*Āv Nir*. 307, also *Uttarā cū* p. 186). It is identical with Kailāsa which is Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mīnsarovara beyond Gangotri (Dey. p 82).

AṬṬILĪ : This town is at present situated to the south-west of the Tanuku Taluk of the western Godavari district. All the southern kings were defeated by the Coda king Annadeva on the borders of Attili. (*E I.* XXVI, Pt I.).

ATTHIYAGGĀMA : The older name of Atthiyaggāma was Vaddhamāna, where a temple was built on an enormous heap of bones of the people and hence it came to be known as Atthiyaggāma. Mahāvīra is said to have journeyed to this place from Morāga Sannivesa. The river Vetravatī flowed near this village. Mahāvira passed his first rainy season at this place. Dr. B. C. Law identifies it with Hatthigāma which lay on the high road from Vaiśāli to Pāvā (*Mahāvīra: His Life and Teachings* p. 33).

ĀTUMĀ : According to the Mahāparinibbānasutta (*Dī.* II 131-32) this village was visited by the Buddha. The *Vinayapiṭaka* tells that the Buddha had gone to Ātumā from Kuśīnārā. So it is clear that it was situated between Kusīnārā and Śrāvastī. It was probably in the Kośala kingdom.

ATYUGRAPURA : The *Rājataraṅgiṇī* (VIII. 3402) mentions that Atyugrapura in possession of Dvitīya the lord of Uraśā in Kashmir was taken by Jayasinha (A. D. 1128-49). Dr. Stein identifies it with modern Agror, a well known hill district on the north-west frontier of Hazara bordering on the black mountains in Kashmir (Stein *Rāj Trans. Vol.* II. p. 267 n).

AUDAKĀ · Audakā was the place where the demon Naraka had confined sixty thousand maids. This harem was situated on the Maniparvata, in Asam. It was under the control of the demon Nūra (*Mbh* II 38 Deccan Recension p. 805).

AUDDĀLAKA-TĪRTHA : A Tīrtha mentioned in the *Mahābhārata*. (III ch 84.161)

AUDDEHIKA · A city of the middle region mentioned in the fragment of the *Parāśara Tantra* (Ch. XIV of the *Bṛhatsaṃhitā* and chapter LXIII of the *Mārkaṇḍeya Purāṇa*. In chapter XXIX of his work Alberuni locates it near Bazana In its detail furnished in the *Ain-i-Akbari* we meet with a town named Audehi So we may assume its existence in the modern Agra district.

AUDRIYA VISAYA Same as Audra.

AUDUMBARA ; Firstly it is Cutch. Its ancient capital was Koteśvara or Kaccheśvara (*Mbh.* II. ch. 52: Cunningham's *Arch S. Rep.* Vol. V p. 155). the country of the Odomboerae of Ptolomy. In the comment on Pāṇini's Sutra Aṣṭ. IV.1.173) the *Kāśikā* states that Udumbara is a part of Śālva country. This Udumbara is probably identical with the district of NURPUR (or rather Gurdāspur) which was formerly called Dahmeri or Dehmbeori, the capital of which is Pathankot (Pratisthāna), on the Rāvi in the Punjab, was also called Udumbara (*Brs* ch. 14 & *Arch. S Rep.* Vol. XIV p. 116; Rapson's *Ancient India* p. 155). There was an Udumbara to the east of Kanauj. (*Cng.* Pt XII chs. 1 and 2)

AUDUMVARIKA : This country finds mention in the Vappaghosavata Inscriptions of Jayanāga (*E. I.* XVIII p. 60 ff) Some scholars establish the geographical connection between the Udumvara of Sirkar's Audambar (cf *E. I* XIX p 286.87) and the southern part of the village of Mallasarul, Burdwan division, Bengal (*E I* XXIII Pt. V Mallasarul Copper-plate of Vijayasena)

AUDYĀNAKA TĪRTHA : A sacred Tīrtha mentioned in the *Padma Purāna* (I. 38 68).

AUJASA : See Ausaja.

AUPAGA : A locality mentioned in the *Mārkandeya Purāna* (ch 57). It is probably identical with Kamboja (Dey p 13)

AUPAMANYAVA · A sacred Tīrtha in Vārānasī (*L* quoted by *Kt. T.* p 97).

AURASA : The Sindhu flows through this country (*M* 121 46). It also stands for the people of Urasa the modern Hazara district (*Vide I. H. Q.* Vol XXI p. 304).

AURASĪKA . A country mentioned in the *Mahābhārata* (VII ch 11.16)

AUSAJA According to the *Vaijayantī* Commentary on the *Visnu Dharma Sūtra* (85 52) it is the Sūrpāraka. Jolly (*SBE.* Vol VII p 259) gives a different reading 'Aujasa' and queries whether it may not be Ausija According to the *Vāmana Purāna* (22 51) it formed the boundary of Samanta Pañcaka

AUŚANASA · A sacred Tīrtha on the bank of the Sarasvatī (*Mbh* III 83.135, *M* 22 31, *P. I* 27 24 26). It is also called the Kapālamocana Tīrtha (*Mbh.* IX. 39 9-22). The *Vāmana Purāna* (39 1 and 14. 42.24) states that the sage Uśanas attained perfection here and became the planet Venus.

AUŚIRA PARVATA · A mountain mentioned in the *Vāyu Purana* (77.29).

AUṢNĪKA · An ancient territory mentioned in the *Mahābhārata* . (II. 8 14)

AVADHAPURĪ . See Ayodhyā

AVADHŪTA . A Linga in Vārānasī (*L* quoted by *Kt. T.* p. 93)

ĀVAGĀNA : Afghanistan (*Br. S.* ch 16) See Kamboja.

AVĀHA · According to the *Bhagavatīsūtra* (115) of the Jain Āgama, it is one of the sixteen Janapadas. It is not identifiable.

AVAKĪRNA A Tīrtha under Kuruksetra and the Sarasvatī (*Vām.* 39.24-35) Bakadālbhya, who begged of Dhrtarāstra, and when condemned by the latter, made the whole of the Dhrtarāstra's country an 'Āhuti' in in Prthūdaka The *Mahābhārata* (IX ch. 41 1) and the *Padma Purāna* (I 27 41-45) state that it is Darthin, who is mentioned as one who brought the four seas.

AVAKKHANDA · An unholy place mentioned in the *Nisītha Cūrnī.* (II p. 685).

AVANĀHA Avanāha mentioned in the *Rājatarangini* (Book VII 1349) in relation to the Kasmirian king Harsa (A. D. 1089-1101), is identified with Pandu-Pāvāgrama i e. the hamlet of Padapavan situated about five miles below Hurpur at the place, where the routes to Hurpur and Sidau separate 74° 52′ 30″ long, 33° 42′ 15″ lat But its mention again in the Book VIII 2023 makes the proposed identification very doubtful (Stein *Rāj. Trans* Vol I p 371 and note),

ĀVANTA Same as Avanti

AVANTI . The river Avanti rises near *Mhow* and drains itself into the Chambal (*I H Q* Vol. XXVI N 3 p 221, Law *Rivers in India* p 30 n)

AVANTĪ It is also known as Avantikā (*Br.* IV. 40 91). The *Mahābhārata* (III 89) locates Avantī on the river Narmadā in western India In the Virāta Parva (1 12) Arjuna mentions Avantī along with other kingdoms in western India Viz : Surāstra and Kunti.

According to the Puranic tradition this Janapada seems to owe its name to a king named Avanti (*M* 13.46) The daughter of king Sūra of Yadu dynasty was married to the king of Avanti (*Vi* IV 12 10). People of Avantī are said to have helped Jarāsandha against the Yādavas. (*Db. S.* 1. 9.).

It was one of the four monarchies in the time of the Buddha Avanti is also mentioned among the 16 great Janapadas. (*A. I.* 213 , IV. 252 · 256.260.) Dr Malalshekhara locates fourteen Janapadas including Avanti in Majjhi-

madeśa Mrs. Rhys Davids places it to the north of the Vindhya mountains north-east of Bombay (*Brethren.* 107 note 1) Its capital was Ujjain. (*Sk* ch 40 , *Raghu* VI 32 ; *Mbh.* II. ch. 31 10 ; V ch. 166 6). The city of Ujjain was the capital of Western Malwa (*Br.* ch. 43 , *Ag* 109-24 , *N* II. 78, 35-36, *Am Ragh* Act VII 109). The celebrated grammarian Pāṇini mentions Avantī (IV 1.176). Patañjali also refers to it (*Mahā* 4 1 1. p 36) It also finds its mention in the *Yoginī Tantra* (2 2 119) The capital Ujjain or Ujjayinī situated on the river Śiprā, a tributary of the Carmanvatī (Cambal), is modern Ujjain in Gwalior, Central India (Rapson's *Ancient India* p 175)

The *Skanda Purana* (Āvantya Khanda ch 43) states that god Śiva after destroying the demon Tripura, visited Avantīpura which in honour of this great victory came to be known as Ujjayinī. According to the *Dīpavaṃśa* (p 57) it was built by Accutagāmi

This city was visited by Hiuen Tsiang in the 7th century A D , It was about 6,000 li in circuit

According to the *Dīgha Nikāya* (II 235) Māhiṣmatī is mentioned as having been, at least for some time, the capital of Avanti. It is quite likely that the ancient Avanti was divided into two parts, the northern part having its capital Ujjain and the southern part (also called Avantī Dakṣiṇāpatha) Māhiṣmatī (*B. C L* 1918. p. 54) This theory is supported by the fact that in the *Mahābhārata* (II. 31 10) Avantī and Māhiṣmatī are referred to as two different countries.

According to the Sonanada Jātaka (*Jātaka* Vol. V. p. 317) Assaka was included in the country of Avanti.

In the Buddhist time the king of Avantī was Pradyota, a man of violent temper. (*Vin.* I. 277). The kingdom of Aśmaka is invariably mentioned in connection with Avantī. In the very life-time of the Buddha Avantī became a centre of Buddhism

Before the time of Candra Gupta Avantī was incorporated in Magadha. Aśoka was appointed as a Magadhan Viceroy of Avantī in the reign of his father Bindusāra, and ruled in Ujjayinī (*Mbh.* XIII. 8). But the country seems to have retained its name, at least, as late as the 2nd century A. D as may be seen from Rudradāman's Inscriptions at Junāgarh (*Buddhist, State* p. 28). While describing the journey of 'Kāvyapuruṣa' Rājaśekhara says that the former went to the Avanti which consists of Avantī, Vidiśā, Surāṣtra, Mālava, Arbuda and Bhrgukaccha (*Kāv.* ch. 3, p. 9). This shows the wider area of the Avantī kingdom of which Surāṣtra, Arbuda and even Bhrgukaccha formed parts (vide *Chronology of Gujrat* p 288).

Avantī is now identified with the country north of the Vindhya mountains and north-east of Bombay roughly corresponding to modern Malwa, Nimar and adjoining parts of the Central province (B C Law , *G. E B.* p 22).

AVANTIKĀ Same as Avantī

AVANTĪPURA Same as Ujjayinī It frequently occurs in several Pāli Texts and Sanskrit works.

AVANTIPURA . This Avantipura occurs in the *Rājataraṅgiṇī* (V 44 VII. 299-337, 368 VIII. 970, 1000, 1144, 1429) Founded by the Kāśmirian king Avantivarman (A D 855-883) is is marked by the site of the present village Vantipur situated on the right bank of the Vitastā in the Volur Pargana 75 ' 4' long 33 55' lat. General Cunningham has recognised in the ruins of this place the remains of the two great temples of Avantisvāmin and Avantīśvara built by the king Avantivarman Of the two, one lies at Vontipur itself and the other half a mile further down the river near the hamlet Jabrar. The central shrine of both the temples owing to its complete destruction does not help us to ascertain which was dedicated to Viṣṇu and which to Śiva The fine enclosing quadrangles of the temples have also undergone a great change.

That the town of Avantipura remained an important place long after the time of its founder is seen in the numerous references made to it in the *Rājataraṅgiṇī* (Stein's *Rāj, Trans.* Vol. I. p. 191 and note).

AVANTĪSVĀMIN : Vide Avantipura founded by Avantivarman.

AVANTĪŚVARA : Vide Avantipura founded by Avantivarman.

ĀVARAKABHOGA : Most probably it is identical with the country round the town of Agor, north-east of Ujjain (*E. I.* XXIII. Pt. IV. 1935, p 102).

AVARAKAṄKĀ : A city situated in the Dhāyikhandadvipa, a mythical region (*Nāyā.* 16 p. 185).

AVARAPURA · It was a grove near Vaiśāli during the Buddha's time. The Buddha had stayed there for some time. (See Mahāsihanāda Sutta of the *Majjhimanikāya.*

AVARNĪ : A river mentioned in the *Mārkandeya Purāna* along with the river Śiprā (*Mār.* ch. 57-ch. 54 in some versions ed Bangabasi Office, Calcutta : M. C. Pal, Calcutta 1890).

AVATODĀ . A river mentioned in the *Bhāgavata Purāna* V. 19 18

ĀVATTAGĀMA : A village where Mahāvira is said to have journeyed from Nangala and proceeded to Corāya Sannivesa from here. (*L. A. I.* p. 269). The exact position of the place is not known.

AVIDDHAKARNA : According to Hiuen Tsiang, Aviddhakarna Saṅghārāma (A-pi-te. ka-la-na) lay at a distance of 200 li (about 33 miles) from Cen-cu.

Cunningham conjectures that Cen-cu mentioned by Hiuen Tsiang is the translation of the name Ghazipur. This place stood at a distance of 100 leagues towards north-west from the present Mahāśāla or Mahāsāra 6 miles to the west of Arrah. (*Bu Bhu* p. 82).

AVIGHNATĪRTHA · A sacred place on the north bank of the Godāvarī (*Br.* 114.25).

AVIMUKTA : Same as Kāśi (*Mbh.* III ch. 84.79-80 Vis. 5.34. 30 and 54). For detail vide *History of Dharma Śāstra* (Vol. IV. pp. 618-642).

AVIMUKTEŚVARA A liṅga in Vārānasī where cocks are worshipped. (*L.* 92.6 and 105 : *N.* II. 39.53.55).

AYANĀ : A river mentioned in the *Vāyu Purāṇa* along with the Ikṣulā and Tridivā. (*Vā.* ch. 45, Restored text of the MS consulted by Al-beruni. C. 1030 A. D.).

AYAVĀHA : An ancient Indian territory (*Mbh.* VI. 9.45).

AYODHANA : Pakpattana five miles west of the Ravi and eight miles from Mamoke ghat in the Montgomery district of the Punjab. (Rennell's *Memoir of a map of Hindustan.* (1785) p 62, Thornton's Gazetteer of the countries adjacent to India, *JASB* VI. 190). It was formerly a renowned city referred to by the historians of Alexander, the Great. The town was built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of a Mohammadan saint Farid-ud-din Sahib Shakarganj. (*Dey* p. 14).

AYODHYĀ . It is one of the holy cities of ancient India It is referred to even in the Vedic literature (*AV.* x 2 31 : *Tait. Ar* I 27.2). It was the capital of Rtuparna and Rāma (Rām, *Mbh* III ch. 60,24-25, 70 2). The *Agni Purāṇa*(109 24) and the *Brahma Purāna* (IV 40 91) describe Ayodhyā as dispeller of the sin (Ayodhyā Pāpanāsinī). The *Bhāgavata Purāna* refers to it as a city (IV 8.19). To the *Skanda Purāṇa* it looks like a fish (Ch. I. 54-65) It is one yojana in extent to the east, one yojana to the west and one yojana from the Sarayū to the south and one yojana from the Tamasā to the north.

According to the inscription of Samudra-Gupta this ancient city was situated on the river Sarayū, identified with Ghagra or Gogrā in Audh (*C. I. I.* III) about 6 miles from the Faizabad Railway Station

According to the *Vividhatīrtha Kalpa* (ch. 34) Ayodhyā was 12 yojanas long and nine yojanas broad. It also finds its mention in the *Yoginī Tantra* (24 pp. 128-129). Ayodhyā 12 yojanas long and 3 yojanas broad was the capital of Kośala founded by Manu Kośala was one of the sixteen Janapadas of India in ancient times. (*Anguttara Nikāya* Vol. IV. p. 252). Later on the country of Kośala was divided into two viz. Uttar Kośala and Dakṣina Kośala. The *Raghuvamśa* holds Ayodhyā to be the capital of Uttara Kośala. At the time of the Buddha, the kingdom of Kośala under Prasenajit's father Mahākośala extended from the Himālaya to the Ganges, from the

Rāmagaṅgā to the Gaṇḍaka. Ādinātha, a Jain Tīrthankara was born here (Fuhrer's *MAI*).

The sacred place Ayodhyā was restored by Vikramāditya, a Gupta king, who was an adherent of Brahmanical faith, in the 2nd century A. D or according to some in the 5th century A D Ayodhyā is the Sāketa of the Buddhists and Sugada of Ptolemy and the Ayute of Hiuen Tsiang who locates it 190 miles to the south-east of Navadevakala, a city identified with modern Naval in Unnao district U. P. (Watters; *Hiuen Tsiang's Travels in India* p. 354) See Sāketa It is also known as Ikṣvāku Bhūmi (*Avassaka Nirjutti* 382), Rāmapuri and Kośala (*Vividha Tīrtha Kalpa* p 24)

For a detailed information vide B C Law's Paper on 'Ayodhyā' contained in the *Journal of Gangānātha Jha Research Institute* Vol I pp. 423-443) The modern ruined city of Ayodhya which is confined to the north-east corner of the old site, is only a mile from Faizabad A large number of coins have been found at the site of Ayodhyā Also vide Law '*Indo. Stu*. Pt. III *L GEB* Pt II *pp* 23-24).

AYODHYĀTĪRTHA Its mention is made in a chapter on the Narmadā Māhātmya (*M.* 191-93).

AYOGASIDDHI . A sacred Tīrtha under Vārānasī. (L. quoted by *Kt. T.* p. 38)

AYOJJHĀ Same as Ayodhyā It is mentioned in the Atītavatthu (IV. 82)

AYOMUKHA : It finds its mention in the *Rāmāyaṇa* (IV 41 13-14) as a mountain in Southern India.

AYONISAMBHAVA : A Tīrtha on the Narmadā (*M.* 191.61). It contains Ayonijatīrtha at Malasar and Ayonija. Tijyānanda is said to have practised penance here (*K T.* 423). A sacred Tīrtha on the Narmadā (*P. I.* 18-58).

AYUDHĀ · Same as Yaudheya. The country lying between the Vitastā (Jhelum) and the Sindh (Indus).

AYUTE · vide Ayodhyā.

AYYAMPALĀYAM ; This village is situated in the Palladiam Taluk of the Coimbatore district about 4 miles to the north-west of Sonnaner Railway station containing a small shrine in it. (*JISOA*, Vol. XV).

'B'

BABBĀPURA : A locality mentioned in the *Rājataraṅgiṇī* (VIII, 538) in a list of Kings from the hills to the east of Kashmir.

BABHRUTĪRTHA : A sacred place where the river Māhī falls into the sea (*Sk.* I. 2.13, 107).

BĀBLĀ : A river in the eastern India, having its tributary in the river Kūpā the present Kopa. according to Ray Chaudhury. (Sircar, p. 55 note.)

BĀCHAMATI Has been unanimously identified with the river Bāgmati of Nepal. Out of fourteen great Tīrthas of Nepal, eight have been formed by the junction of the Bāgmati with other rivers namely, Maradārikā Mani srohnī, Rājamañjarī, Ratnāvalī, Cārumatī, Prabhāvatī and Trivenī The eight Tīrthas are · Panya, Śānta, Śankara, Rājamañjarī, Cintāmani, Pramadā, Satlakṣana and Jayā (*Sva P* ch V, *Var P* ch 215, see also Wright's *History of Nepal* p. 90) The source and exit of the Bāgmatī are two other Tīrthas. Same as the Bhagavati Lassen identifies Kakautis of Arrian with the river Bāgmati (*H G I*, p 70) Vatsalā stands on the bank of the river Bagmati (*Nepal Māhātmya*, ch. I. 39).

It was created by the Buddha Krakuchanda by word of mouth when he visited Nepal with people from Gaudadeśa. This river is mentioned in the Vatthūpama sutta of the *Majjhima Nikāya*. (39· *Com* 1.145) as the Bāhumatī It formed the eastern limit of Vajji, the only powerful neighbour of Magadha country According to Dey it is the Baggumudā of the Buddhists and in his support he refers to the *Cullavagga* (Pt XI. ch. 9).

BADAGANGĀ : A small river about 14 miles north-west of Dabokā (*E I* XXV. 18).

BADAGAON : This village stands at a distance of 72 miles north-west of Murwārā, the chief town of the Murwārā tahsil of the Jubbulpore district. Here has been found an inscription

incised on a broken stone slab. (*E I.* XXV. Pt VI. April, 1940).

BADAKĀMTĀ : It is situated near the northern bank of the river Meghnā. It was famous as Karmānta near the town Comilla in east Bengal. The modern village of Badakāmtā is situated 12 miles to the west of Comilla town. (Jaya-Karmāntavāsakāt, *E I.* XVIII. p. 35).

BADAKHIMIDI : It is situated in the district of Ganjam. A set of copper-plates of Gānga Indravarman were found at this village (*E I* XXVI Pt. V Oct 1941 p. 165)

BADĀL : Situated in the Dinajpur district of North Bengal, it is a find spot of a pillar with the figure of a mythical bird Garuda (*E I* II. 160-167) According to the Badāl Pillar Inscription of the time of Gudavamiśra, king Devapāla eradicated the Utkalas along with the pride of the Hūnas

BĀDĀMI The city of Bādāmi also known as Vātāpi was the capital of the early Chalukyas and was founded by Pulakesin I before 543 A D. according to the Bādāmi inscription of the same year (Cf the Aihole inscription V. 7). The Chiplun inscription attributes the foundation of Vatapi to Kīrtivarman His title 'the first maker of Vātāpi' suggests that Kīrtivarman I began to beautify the town with temples and other buildings (*Classical Age*, p 229 ff.) It has been identified with modern Badami in Bijapur District

BĀDARA A southwestern janapada mentioned in the *Bṛhatsaṃhitā* (ch XIV). From an article of Major Moktar published in the *JR.* 15 (1879) we learn that it is identical with Gwadar in Baluchistan.

BADARI (KĀ) It has been identified by Cunningham with Edar in the province of Gujrat (*A G I* p. 494) The Ellora plates of Dantidurga (pp. 25, 29) places it in southern Gujrat (*E. I* XXV. Pt. I. Jan. 1939, p. 29). The *Padmapurāna* (I. 39.13) mentions it as a holy Tīrtha near Mahendra Mountain It is the O-chali of Hiuen Tsiang. According to Cunningham it was Sauvīra of the Pauranic period According to the *Bṛhat Jyotisārṇava* Edar is a corruption of Ilva Durga It is situated on a river called Hiraṇyanadī. (Dey. p. 15). The name Badari is mentioned in the Dhavala Inscriptions of Vasantagarh near Mount Ābu (*JASB.* 1841, p. 821).

BADARIKĀRĀMA · This vihāra, according to the *Khemaka Sutta* was situated near Kauśāmbī (*S. N. III.* 126). It is also mentioned in the Tipallatthamiga Jātaka. (*J.* I. 160). There the Buddha stayed for some time and preached the above cited Jātaka. Rāhula, son of the Buddha also resided here to perform Buddhistic rites (*J* I 160· III. 64). According to the *Sāratthappakāsinī* it was located at a distance of two miles from Ghositārāma. Its mention is also made in the Kosam Inscription of the reign of Mahārāja Vaiśravana (*E. I* XXIV Pt IV p 147)

BADARIKĀŚRAMA · It is the peak of the main Himālaya range called Badrinath in Garhwal U P. It lies to the north of Hardwar and 55 miles north-east of Śrinagar. The temple of Nara-Nārāyana is built on the western bank near the source of the Bisengangā (Alakānandā), equidistant from two mountains called Nara and Nārāyana, over the sight of a hot spring called Tapanakunda (A. R. Vol XI article X, *Mbh* XII. ch 335). It is situated on the Gardhamādana mountain (ibid). The temple is said to have been built by Śankarācārya in the 8th century A. D It was also called Biśālā Badari or Badari (*Mbh.* III. ch. 114). For further description see *Asiatic Researches* (Vol. XI. Article X)

The *Parāśara Smṛti* (I. 5) states that Parāsara, father of Vyāsa would reside in this Āśrama. The *Matsya Purāna.* (201.24) says that Mitra and Varuna practised austerities here.

The *Nāradīya Purāna* (II. 67) describes it at length and says that it is on the Viśālā river. The *Padma Purāna* (VI. 212.1 and 43) locates it at a short distance from Madhuvana on the Yamunā. Its efficacy is highly eulogised in the *Skanda-Purana* (ch. I. 53-59). The *Yoginītantra* (2.6.167 ff) also mentions it. According to the *Kādambarī* Arjuna and Kriṣna visited it (p. 94).

The Badarikāśrama along with the Himālayas and the country near the Vankṣu (Oxus) formed the boundary of the conventional

Cakravarti Ksetra. According to the *Varāha Purāṇa* it is one of the three abodes of Visnu. (*Var.* 140, 14-5).

BADARĪ-NĀRĀYANA : The well known Tīrtha on the Himālayas. Same as Badarikāśrama.

BADARĪPĀCANA : A sacred Tīrtha under Kuruksetra. Vasistha had his Āsrama here (*Mbh. III* 83 179-181 IX. 47.33 and 48 1 and 51).

BADARĪVANA : Same as Badarikāśrama (*Mbh.* III 90 25; VI. 45 13-24, I. 27 66)

BADAVĀ This large village stands about five miles south-west of Antah It is in the Kotah State in Rajputana, where three Maukhari inscriptions on yupas of the Krta vear 295 were discovered (*E I* XXIII pt. II April, 1935, p 42) It is also known as Jvālāmukhī (*Mbh* III. ch 82)

BADAVĀNALA (Marine fire) According to the *Sūrya Siddhānta* and other astronomical books it is the name of the South Pole (which abounds in volcanoes)

BADDHĀPURA A hill territory ruled by the king Kirti, who presented himself before the Kasmirian king Kalasa (A D. 1063-1089) as mentioned in the *Rājataranginī* (VII. 588)

BADDIVĀSA : The *Rājataranginī* (VI 318) mentions the village Baddivāsa in Parnotsa in relation to Tunga– one of the paramours of queen Diddā (A D 980'1-1003), later on her minister. A modern glossastor of the *Rājatarangini* identifies Baddivāsa with Bodol i. e. Būdil, a well known village situated to the south of the Pir Pantsal Range on one of the upper tributaries of the river Āns. There is a pass of the same name over the range and also a much frequented mountain route. The identity however is doubted, as Būdil stands at a great distance from the territory now belonging to Prunts (Parnotsa) and is isolated from it by a high range of mountains. (Stein. *Rāj. Trans* Vol I. p 262 and note).

BADHER : It stands at a distance of about 10 miles by cart-track to the north-east of Shamshabad which is 31 miles by metalled road to the north-east of Bhilsa in Central India. (*H. G. I.* p. 309).

BADOH : It is situated so[illegible] Kulhar railway station in Ce[illegible] p. 309)

BAGALĀ : A Devisthāna. See : Vaidyanātha.

BĀGAMATĪ : see. Bāchmati

BAGGUMUDĀ : Same as Bāchmati or Bhāgvati.

BAGH The village of Bagh, famous for its caves and wall-paintings, lies to the south of Malwa, about 25 miles south-west of Dhar, and is situated at the confluence of the Wāgh or Bāgh and the Girnā rivers, in the vicinity of the main route near the Udaipur Ghat, about 12 miles north of Kuksi. (*Gwalior State Gazetteer*, I. 196-197). The caves nine in number contain no inscription but paintings of the 6th or first half of the 7th century A. D. The caves are the vihāras and have been often referred to by scholars (*H. G I* p 310), and Barnett, *Bagh Caves*

BAHĀL : This village stands in the Chalisgaon sub-division of the Khandesh district of the Mahārastra Here an inscription of the Yādava king Singhana (Saka sambat 1144) has been found. (*E I* III 110)

BĀHALA A country noted for its homes (*Arn Nir* p. 679) barley meal (Sattu) is mentioned as a common food here [illegible] 1. 1 p 4a) It is the same as Vahika situated in the plains of the Punjab along side Madra desa between the Chenab and the Sutlej (Motichandra, *Geog. Econ. Stu in the Mbh*, *J. U P S* Vol. XVII pt I pp 46 ff)

BAHALAGANGĀ : Bahalagangā is the name given to a portion of the river flowing from the south of the Himālaya. It flows between the Tiyaggalapokkharanī and the Ummaggangā. (*D. P P. N. I* p. 271). It flows through a rock for a distance of sixty leagues (*S. N. A.* II. 439, *U.d A.* 302). Buddhaghosa has used several names for the Ganges before it reaches the plains from its source, in the Himālaya and Bahalagangā being one of them

BAHELA It is Baghelkhand in Central India. It has been placed with Kārūsa (Rewa) at Vindhyamūla (*Vām.* ch 13). Rewa is also called Baghilkhand. (*Thornton's Gazetteer*).

BAHALI : A non-Aryan country, with Taxila as its capital (*ĀV. p.* 180), was famous for the

export of the maid servants (*Naya. I. p.* 21). Ushabha entrusted the government of Vinita to Bharat and that of Bahali to Bahubali (*AV. p.* 160). It may be equated with the Bāhlika and may be identified with Valkha in Afghanistan. (Cf. Vahlika).

BAHIRGIRI : Dr. V. S. Agrawala observes, " the Antargiri literally 'inner mountain' denoted the same high ranges as the Pali mahāhimavanta. It is the great Central Himālaya which comprises those highest peaks which have an altitude of 18,000 ft. and more like Gaurīśankara, Nandādevī, Kedāranātha etc. The name Upagiri signified the outlying region of Tarai. In between the two lies the lesser Himalaya range known in Sanskrit Vahirgiri and in Pāli as Cullahimavanta. It is the Sub-Himalayan range of low lying peaks having altitude of 6,000 ft. and more upto 10,000 ft. Antargiri and Upagiri are also mentioned by Pāṇini (V. 4 112)." (Vide *ABORI.* Vol. XXXVII. p. 8. also *I. P* p 39).

BAHIRGIRI : According to the *Mahābhārata* (II. 27 1-3) the country Bahirgiri may be located towards the north of Prāgjyotiṣapura (Assam).

BAHITA : See Bāhiya.

BĀHIYA : It is one of the Janapadas of Uttarāpatha of the Buddhist period. It was very famous in the stories of the Jātakas for mountaineers. Sthavira Bāhiya Dārucīriya, one of the disciples of the Buddha, was the resident of the Bāhiya country. According to the Bāhitika or Bahitiya Sutta of the *Majjhima Nikāya*, it was famous all over India for its precious cloths. Ajātaśatru, the king of Magadha had presented a beautiful cloth to Prasenajit made in the Bāhiya country. Generally the scholars identify Bāhiya with Bahlika people of the *Śatapatha Brāhmaṇa* (12.9.3.1-3) who were originally residents of Balakha, the capital of Bactria, in the north of Afghanistan and afterwards they settled between the lands of the Cenab and Satlaja in India. This is also supported by the *Mahābhārata.* (See, Dr. Motichandra's *Geog. and Econ. Stu. in the Mbh. p.* 91).

BĀHUDĀ : This river is so named because the severed arm of the Ṛṣi Likhita was restored by bathing in this river (*Mbh.* XII. ch. 22: *Hv.* ch. 12). But in the *Śiva Purāṇa* (Pt. VI. ch. 60) it is said that Gaurī, the grand-mother of Māndhātā was transformed into the river Bāhudā by the curse of her husband Prasenjit. The hermitages of the seer Śankha and Likhita are said to have been situated on its bank (*Mbh.* XII. 23.18-19). This river has frequently been mentioned in the Puranas. *Padma P.* (I. 32.31), *Nārada P.* (II.60.305) ; *Brahma P.* (27.26): *Matsya P.* (114.22), *Vāyu.* (45.95). The *Vāmana Purāṇa* (88.66) states that Yuvanāśva cursed his wife who was transformed into Bāhudā. The *Amarakośa* gives Saita-Vāhinī as a synonym of Bāhudā.

This river rises in the Himavat and is identified by some with the Dhavalā or Buthi-Rāptī, which is a tributary of the Rāptī and by some with Rāmagangā that drains itself into the Ganges near Kanauj (Pargiter's *Mār* ch. 57) But this identification seems incorrect, as this is a river of eastern India. (*Mbh.* VI. ch. 87). It is also known as Bahuka in *Majjhima Nikāya's* Vattha Suttanta. See Ikṣumatī.

BAHUDĀSA Same as Bāhudā. See Bāhudā.

BAHUGARTA : Most probably it refers to the vale of Śvābhramati, modern Sabarmati, literally the river of holes and pits. (See Agrawala, *I. P.*).

BĀHUKA . Same as Bāhudā. See Bāhudā.

BAHULA It is a Śaktī Pītha (*T. C* , *Pīthanirṇaya*). It is located at Ketugrāma near Katwa and the Bardhaman district in Bengal. The goddess is Bahulā and the Bhairava is Bhīruka.

BAHULĀ : A river mentioned in the *Mahābhārata.* (VI. 9.27).

BAHULAVANA : A forest near Mathurā, U. P. (*Var.* 157.8).

BĀHULIKĀ : This river is mentioned in the Vatthūpama sutta of the *Majjhima Nikāya* (1.1.7).

BAHUMAṄGALA : Cetiya. A shrine in Anurādhapura in the image-house of which Dhātusena erected Bodhisatta-figures. He also provided a diadem of rays for the

Buddha images in the Cetiya These images were known as Kālasela Satthā and Upasumbhā (*Cv.* XXXVIII 65). The Caitya is probably identified with the Mangala. Cetiya.

BAHUMATĪ · Same as the Bāgamatī.

BAHUNETRA : A Tīrtha on the bank of the river Narmadā to be visited on Travodaśi (*M.* 191.14).

BAHUSĀLAGA . A village where Mahāvīra is said to have journeyed from Maddana and proceeded to the capital of Lohaggala. The place is otherwise unknown. (*L. A. I* p. 270)

BAHUVĀDYA An ancient territory mentioned in the *Mahābhārata* (VI. ch. 9 55).

BĀHYĀ · This river rising from the Sahya mountain is mentioned in the Purānas along with the Kāverī (e. g. *Br* II 16.35).

BAIBHRĀJA SAROVARA · Same as Mānasarovara

BAIDISA : According to the *Brahma Purāna* (ch. 23), it is Vidisā.

BAIRĀTĀ · It is the same as Virātanagara in the former Jaipur state, Rajasthan.

BAIRĀTAPATTANA · Hiuen Tsiang visited this place in the 7th century. It was the capital of the old kingdom of Govisana and has been identified with Dhikuli in the district of Kumaun, U P. (Fuhrer's *MAI* p 49).

BAISIKYA Also knows as Basya (*Br.* ch. 27).

BAITHĀNA : Ptolemy mentions Ba'thana for Pratiṣṭhāna (or Patitthana) which finds mention in the *Purāṇas* as the capital of Madhyadesha the kingdom of Puru, the dutiful son of Yayāti.

BAKAŚVABHRA , A locality mentioned in the *Rājataraṅgiṇī* (I. 329) in relation to the Kasmirian King Baka (2442-4-0 Laukika date of accession) of the Gonardīya dynasty.

BAKSARAGHATA : A sacred ghāta in the Raibareli district of U. P. Lord Krsna is said to have killed here the demon Baka. This ghāṭa is situated on the bank of the river Gaṇgā. A good many fairs are held here every year. According to the local tradition the present temple of Nāgeśvara is built by Lord Kṛṣṇa himself. (see *Tap.*).

BAKULĀSAṄGAMA : A sacred Tīrtha under Śābhramati. (*P. VI.* 133.27).

BAKULAVANA : OR BAHULAO : The fifth of 12 Vanas near Mathurā in U. P. (*Var.* 153.36 : Vide *H. Dh. Ś* Vol. IV. p 690).

BALABALABLI ; The Bhūvaneśvara Praśasti refers to Balabhī H. P. Sāstri has identified it with Bāgaḍi (*H. G I.* p. 211).

BALABHADRA-LINGA : A Linga in Vārāṇasī. (*L.* quoted by *Kt T.* p. 47).

BALADEVAPATTANA · The name occurs in the *Parāśara Tantra* and the *Bṛhat Saṃhitā* (ch. XIV). along with countries, cities, etc. situated in the South. Most probably. the *Periplus Maris Eeithry* and Ptolemy's geography mention it under the names Palaipatwai and Bathi patna respectively. Kern in his English Translation of the *Bṛhat Saṃhitā* and Schoff in his English Translation of the *Periplus* have identified this place with Baler Patam and Dabhol respectively.

BĀLĀGHĀTA : This district is situated where five plates of Prithivisena II were discovered (*E. I.* IX. 267 ff.)

BALĀHAKA : Balāhaka, Rṣabha, Cakra and Mainaka are mountains extending up to the Lavana ocean (*M.* 121.72).

BALAHARĪ : This Kamśrian stream finds mention in the *Rājataraṅgiṇī* (viii. 2898).

It was probably the name of the stream which runs from the Dudakhut Pass and after draining the neighbouring villages joins the Madhumati at Atavath. (Stein, *Rāj Trans.* Vol. II 229 and note.).

BĀLĀJĪ : A well-known temple 6 miles off Tirupati town in northern Arkata district in Madras Province. Śukra, Bhṛgu, Prahlāda and Ambarīṣa are said to have practised penances here. It is situated on a hill named Vainkaṭa-giri. Rāma is said to have stayed here for a night along with his brother and Sitā while he was on his way to Ayodhyā from Lankā. Svami Śankarācārya established here the images of Vainkateśvara Nārāyana and Bālāji.

According to the local tradition, Garuḍa brought Vainkaṭācala from heaven and placed

it on the bank of the Svarnamukhi river in the Drāvida country, and also placed on the same hill the sport-tank of Visnu who later on began to live on that hill along with Laksmī, Earth and the goddess Nīlā.

The Svarnamukhī river flows about a mile to the south of Upadi town and Tirupati is located on the Tirumala hills where is situated the temple of Balaji

The *Prapannāmrta* (51st chapter) of Rāmānuja School mentions a Govindarāja temple situated near the temple of goddess Godā, the daughter of Bhattanātha Sūri The summits of Vainkatācala are about 2500' high from the sea level The Temple of Balaji is situated 6 miles away from Tirupati and the the boundary of the temple is 110' in length and 260' in breadth There is a tank Svāmipuskarinī 100 yds. in length and 50 yds. in breadth near the temple and around which are constructed the stair cases

BALĀKĀ A sacred place near the Gandhamādana mountain mentioned in the *Mahābhārata* (ch 25 19).

BĀLĀKADESA A country with 2½ crores of Gramas mentioned in the *Skanda Purāna* (Māheśvara Khanda, Kumārika Khandā, ch. 39 ver. 127 ff)

BĀLAKALONAKĀRĀMA (Bālakalonakārāgām) A locality near Kosāmbī When the monks of Kosambi started quarrelling, the Buddha left them and went to Bālakaloanakārāma, where he visited Bhagu and preached to him on the virtues of solitude. The teachings of the texts are uncertain, and it is impossible to say whether a village (gāma) is meant or only a grove (ārāma). The reading Bālakalonakāragāma occurs in the *Majjhima* commentary (*M. A ii* 596).

BALĀKALPA : It is one of the four villages near Tiruvela which are mentioned in the *Mahāvastu* (Vol. II. p. 207).

BALAKAM : See Bālāśrama

BALAKĀRIṆĪ : A river mentioned in the *Kūrma Purāṇa* (ch 13-ed Venkateśvara Press, Bombay).

BĀLĀKEŚVARA : A Linga in Vārāṇasī, *L.* quoted by *Kt. T.* p. 43.

BALĀKEŚVARA · On the southern bank of Narmadā, at a distance of about 9 miles from the Poona Ghat is a temple known as Bālakeśvara (*M.* 191.19). Bali is said to have practised penances here and is also credited with the consecration of the image of the aforesaid deity. (*K. T.* p 230).

BĀLAPA Or BĀLAPENDRA : A sacred place situated on the bank of the Sābhramati (*P.* VI 145-1-24 and 37).

BALAPĀSĀNA · A locality in Rohana mentioned in the account of the campaigns of Prakamabāhu I (*Cr* LXXIV. 178, LXXV 3 5).

BALASĀNE . Balasāne, famous for its temples of the Chalukyan style, stands in the Pimpalner taluk of the west Khandesh district of Mahārāstra state. (*E. I* XXVI Pt VII July 1942, pp 309 ff).

BĀLĀŚRAMA . Bālāśrama mentioned in the Lokaprakāśa and Tīrthasangraha, is identical with the large village Bālahom situated to the south east of Padampura, in Kāśmir Bālādevī is worshipped in the vicinity of the village in the form of an old stone image under a large Deodar tree At the foot of a rocky spur descending from the mountain range to the north stands the charming-sighted village of Uyan which is mentioned by Kalhana in the name of Ovana (See, *Rāj* VII 295). It contains a large sulphurous spring which attracts the sick persons. (Stein. *Rāj Trans* Vol. II p 459).

BALERAKAPRAPĀ . It is a locality mentioned in the *Rājataranginī* (vii. 1238) in relation to the king Harsa (1089-1101 A D) whose one of the governors, formed an avenue with the Damaras fixed on poles from the outskirts of Bālerakaprapā to Lokpuṇya. The locality is otherwise not known.

BALEŚVARA · A linga on Śrīparvāta (*L.* I. 92 148).

BALEVA : It is in Sanchor district, Jodhpur. Here has been found an inscription incised on two plates (*E. I.* X. 76 ff.).

BĀHLAVEYA : This country is referred to in the *Kāvyamīmāmsā* of Rājaśekhara (p. 8) with certain north-western countries. This

may be the same as Bhātiya near Multan. According to the native historians and the early Arab geographers Bhāṭia is a strong fortress near Multan on the Indus. Cunningham also mentions it as Bhāṭia or Bāhiya or Bāhatiya and fixes its location between Multan and Alor or Aror (*A. G. I.* p. 294 and map IX).

BĀLHĪKA : The name of this country appears first in the *Atharva Veda* (V. 22) along with other north-western countries, north of Kekaya (*Rām* II. 78). It was the country between Bias and Sutlej. It was another name for Vāhlīka (See. *Albh.* II. ch. 27. where Valheka is obviously used for Vāhlīka). It was conquered by Arjuna. According to the *Mahābhārata* (VIII. ch. 44) they lived on the west of the rivers Rāvi and the Āpaga (Ayuk Nadī) and had Śākala or Sialkot as their capital which was to the west of the river Rāvi. According to the *Trikāṇḍ. śeṣa*, it is Trigarta. In the opinion of Pāṇini and Patañjali, Vāhlīka was another name for the Punjab (IV. 2. 117), V. 3. 114, *Ind. Ant* I. 122) Kātyāyana derives this word from bahis.

They were a non-Aryan race and perhaps came from Balkh, the capital of Bactria. Bāhi and Hīka were names of two asuras of the Bias river after whom the country was so called. (*Albh.* VIII ch. 45. A S R. Vol V). Bāhikas were contemptuous in the public eye, and were compared to cows. cf gaurvāhīkah.

Lassen has identified this country with the present Balkh regin. This identification is also corroborated with the account given by the *Kāryamīmāṁsā* (ch. XVII).

BALLĀLPURĪ : The capital of Ādiśūra and Ballālasena, kings of Bengal now called Rāmapāla or Ballālabādi, about four miles to the west of Munshiganj at Vikramapura in the district of Dacca. (*A. S. R.*, Vol. III, p. 163). The remains of Ballālasena's fort still exist at this place. It is said to have been founded by Rājā Rāmapāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vigrahapāla III and father of Madanapāla The five Brāhmanas, who came to Bengal from Kanauj at the request of Ādiśūra are said to have vivified a dead post by the side of the gateway of the fort into a Gajāria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādiśūra Jayanta or Ādiśūra, who ascended the throne of Gauḍa in A. D. 732, caused the five Brāhmaṇas to be brought from Kanauj for performing a Putresti sacrifice, and he gave them five villages to live in, namely. Pancakoṭa, Harikoṭi, Kāmakoti, Kankagrāma, and Batagrāma, now perhaps collectively called Pancasāra, about a mile from Rāmapāla. Ballāla's father Vijayasena conquered Bengal and ascended the throne of Gauda in A. D. 1072. Ballālasena, who ascended the throne in A D. 1119, is said to have been the last king of this place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort), by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bāyādumba of Manipur, the Bābā Ādam of local tradition, who had invaded the town of Vikramapur, or, as it was called, Ballālapuria, at the instigation of Dharmagiri, the mahanta of the celebrated Mahādeva called Ugramādhava of Mahāsthāna, when the king had insulted and banished from his kingdom (Ānanda Bhatta's *Ballālacarita* chs. 26 and 27). Bāyādumba or Bābā Ādam's tomb is half a mile to the north of Ballāla-bāsti. Vikramapura was the birth-place of Dīpankara Śrī Jñāna, the great reformer of Lamaism in Tibet, where he went in A. D. 1038, and was known by the name of Atīśa. Ramapāla was also the capital of the Candra and Varma lines of kings.

BĀLI : An island mentioned in ch. XXXI. of the *Āryamañjusrī mūlakalpa* Without any doubt it is identical with the island of the same name situated in the east of Jāvā.

BĀLI : This town stands about five miles south-east of Falna railway station (Erskine. *Rājputana Gazetteer,* Vol. III, p. 178). There are two temples, one of them is a Jain temple containing an inscription of the 12th century A. D. (*II. G. I*, p. 310).

BALIDĀṄGĀ : One of the 51 Śakti-pīṭhas in the Hoogly Dist. in Bengal. Here the goddess

is called Candī. The right hand of Satī is said to have fallen here. (Vide Sircar's *S. P.* p. 82).

BALIHARANA : A forest tract (vanaṣaṇḍa) near Kusinārā, where the Buddha is said to have stayed. (A. I. 274: v. 79). It was so called because people made offerings to various spirits there. (*A. A.* i. 457). It was here that the Kinti Sutta was preached (*M. N.* ii. 238).

BALIKUNDA : A sacred kuṇḍa in Vārānasi. (*L.* quoted by *Kt. T.* p. 76).

BĀLISA This village finds mention in a grant of Allaśakti (acquired by the Bhārat Itihāsa Samśodhakamandala, Poona). It was given by the Sendraka Prince Allaśakti. It is identified with Wanesa in the Bardoli Taluk of the Surat district (*D R. Bhandarkar Volume*. p. 53).

BALLAVA : An ancient territory mentioned in the *Mahābhārata* (VI ch. 9.62).

BĀLOKṢA : This name finds mention in the 57th chapter of the *Avadāna Kalpalatā* It is the present Balucistan. Bāloksa appears to have been the country of the Baloksas or Balucis. It has been called Baloksi in the *Bodhi Sattvā vadāna kalpasūtra* (Dr R. L. Mitra's *Sans Buddh. Lit. of Nepal* p 60). Balucistan was formerly a Hindu kingdom with its capital Kelat or Kalat (meaning fort), originally the abode of a Hindu ruler named Sewāmal, after whom the fort was called Kalat-i-Sewa, now known by the name of kalat-wa-Neecharah. One of the most ancient places in Balucistān is the island caled sata dvipa (popularly). known as Sunga-dvipa) or the island of Sata or Astol (Astula or Kāli), the Asthala of Ptolemy and Suta-lishe-falo of Hiuen Tsiang (Astulesvara) just opposite to the port of Pasānee (Pāshāni, which is evidently the Pashān of *Bodhisattvāvadāna Kalpasūtra*. Śāta-dvipa is the Karmine of Nearchus, which is a corruption of Kālyan or the abode of Kāli.

Another place of Hindu antiquity in Balucistan is the temple of Hingalāj. Mulsong also contains a temple of Mahādeva (*J A S. B.* 1843, p. 473).

BĀLUKĀRṆAVA : According to the *Taittirīya Āraṇyaka,* (I. 7.13) Mahāmeru or Meru is associated with Bālukārnava to the north of Himavat which may have been the desert of Gobi (H. C. Ray Chaudhuri, *The mount system of Purānas* J. D. L. XIX. 5 fn. I). According to the *Mahābhārata,* the Pāṇdavas, after crossing the Himālayas, rested to this place for their final emancipation. Its name implies that it was a sandy place and that it may be identified with Taklamakan desert.

BĀLUKEŚVARA : Paraśurāma is said to have established a Linga called Bālukeśvara Mahādeva in the Malabar Hills near Bombay (Pargiter's *Mārkandeya*, Sahyakhanda, pt. II, ch. I).

BĀLUVĀHINĪ : The river Bagin in Bundelkhanda. It is a tributary of the Yamunā (*Sk.* āvantya kh, revā kh. ch. 4).

BĀMAHUR : A village mentioned by Alberuni. It was situated in the way to Dhār 57 farsakh from Mahur. (*Alberuni's India*, p. 202).

BAMANASTHALĪ · Banasthalī near Junāgarh

BĀMANI : This village stands at a distance of five miles south-west of Kāgal, the chief town of the Kāgal state in Kolhapur territory, where a stone Inscription of Vijayāditya of the Śilāhara family was found. (*E I.* III. 211)

BAMARI · Another name of Bāveru.

BAMHANĪ : It is in the Sohagpur tahsil of the Rewah state, Baghelkhand, Madhya Pradesh. Here has been found a copper-plate charter which is of great value to the students of early Indian history (Vide *Bhārata Kaumudī,* Pt. I pp 215 ff, cf *E. I* XXVII, No. 24, p.132).

BAMSA : Same as Vatsya (*J.* VI. 120).

BAMŚADHARĀ : A river in Ganjam District, on which is situated Kalingapattam. (Pargiter's *Mark.* Ch. 57 p. 305, *I. G. I* Vol. V. Ganjama and Vamsadhara.) According to certain Purānas it issues from the Mahendra Mountain (Eastern Ghat.).

BAMSAKHERA : It is situated at a distance of 25 miles from Shahjahapur where a plate of king Harsa was discovered (*E. I.* IV 208).

BAMBHADĪVA : An island situated between the rivers Kanhū and Benna, where five hundred monks are said to have joined the Jain order of ascetics. These Tavasas (*Avas. Tī.*

p. 514a) were the forerunners of the Bambhadīvigā Sāhā of the Jain Śramaṇas mentioned in the *Kalpasūtra* (8 p. 233).

BAMBHAṆAGĀMA : A village where Mahāvīra is said to have journeyed from Suvannakholaya and proceeded to Campā (*L. A. I.* p. pp. 258, 270). This place is otherwise not known.

BAMBHATTHALAYA : A city where the sixth Tīthankara is said to have received his first alms (*Ava. Nir.* 323). It seems that Bambhatthalaya was the name of Hatthinā pur (i.e. Hastināpura). It is said in the *Vāsudevahindi* (p. 165) that wherever the venerable ascetic Usabha travelled in Hatthināpur for alms, people made a jewel-seat in his honour and since then came into being Bambhatthala (cf. Cunningham, *A. G. I.* pp. 306-18).

BĀNAGANGĀ : A sacred stream in Sālagrāma (*Var.* 144 63). Rāvana exposed it by shooting an arrow to the south of Someśvara. The *Kalyāna Tīrthārka* locates this Tīrtha at a distance of three miles from Brahmsara (Kuruksetra). Bhīsma is said to have been laid upon the arrow-bed at this very place (*K. T* p. 80).

BĀṆAGANGĀ : A river about four miles to the south of Brahmakunda in Rājagrha. The duel between Bhīmsena and Jarāsandha is said to have been fought there. (*K. T.* p. 168).

BANAHARA : A river mentioned in a C. P. inscription of Laksmanasena, king of Bengal. It has been identified with the river Banas which flows through Dacca district.

BĀNAPURA : Mahābalipura or Mahābaleśvara or the seven pagodas, at the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the capital city of the early Pāndyas. Its rocks are carved into porticos, temples and bas reliefs. The ruins are wrapped in the myths of Bali and Vāmana. The monolithic 'Rathas' were constructed by the Pallavas of Kanjeveram, who flourished in the 6th century A. D. For descriptions of the temples and remains at Mahābalipura. See, *J. A. S. B.* 1853, p. 656. Secondly it is the same as Śoṇitapura. See Sonitapura.

BĀṆAŚĀLĀ : Bāṇaśālā mentioned in the *Rājataraṅgiṇī* (VIII. 1666) is identified with the present village Bānahāl which according to Bate's *Gazetteer of Kāśmīr* (p. 137) lies a few hundred yards north of Adlkūl 75° 16′ long. 33° 27′ lat. at the foot of the pass called Bānahāl Pass which being only 9200 feet above the sea, forms the lowest and easiest route across the eastern portion of the mountain range to the south of Kāśmīr.

The verse 1683 of the Book VIII of the same work ascertains that the castle of Bāṇaśālā in which Bhiksācara met his end must have been visible from the top of the Bānahāl Pass.

BĀṆATĪRTHA : The *Brahma-Purāṇa* (123.214) locates this Tīrtha on the bank of the Godāvarī while the *Kūrma-Purāṇa* (II. 41.9-10) on the Narmadā. The *Kalyāṇa Tīrthānka* (p. 419) mentions a Bānatīrtha situated at a distance of about a mile from Berāvala station on the way to Somnath in Mahārāstra. There is the ancient temple of ŚaśībhūṣaṇaMahādeva. To the west of Bānatīrtha towards the sea-shore is the Candrabhāgā tīrtha.

BANDARAPUCCHA : Vide Yamunotri.

BANDHUMATĪ : The city of the birth of Vipassī Buddha (*J.* I. 41; *Bu.* XX. 23; *Dī.* i. 7).

BANDHUMATĪ : A river near Bandhumatī the birth place of the Vipassi Buddha (*S. N. A.* i 190).

BĀNEŚVARALINGA : A sacred Liṅga in Vārānasī (*Sk.* Kāśī-khaṇḍa. 33.139; *L.* quoted by *Kt. T.* p. 48).

BAṄGANADĪ : This river flows in the Kolar district of the Mysore state. (*E. I.* VI. 183 ff. Vide also *E. I.* VIII. 22).

BAṄGANAGARA : The Ceylonese chronicle *Mahāvaṃśa* (ch. VI) mentions this place as the capital of Banga. It has not yet been identified. We may identify it with the Pargana Bhaval, situated in Dacca district. Its jungle contains the ruins of an ancient city.

BANGARH : The find spot of a grant of Mahīpāla I in the Dinajpur district of Bengal. (*E. I.* XIV. 324 ff). The ruins of Baṅgarh of

Bānnagara can be seen on the eastern bank of the river Punarbhavā, one and a half mile to the north of Gangārampur which is 18 miles south of Dinajpur. For further details vide *Introducing India*, Pt. I. 79-80 ; *Proceedings of the Indian History Congress*, III. 1939-40, K. G. Goswami, *Excavations at Bāngarh* (Calcutta, 1948). See Kotivarsavisaya

BANIJAGRĀMA . Same as Baniyāgāma.

BANIYĀGĀMA : Dey (p 23) locates it in the district of Muzaffarpur (Tirhut). It was in fact a portion of the ancient town of Vaisāli (Dr. Hoernle's *Uvāsagadasāo*) See Kundagāma In the outskirt of the village is an image of four-headed Śiva According to Pali tradition there is a Bahuputrakacetiya to the north of the place. (*Bu Bhu* p 396).

BAÑJI OR KARURA . The capital of Chera or Kerala, The Southern Konkan or the Malabar coast (Caldwell's *Drav. Comp. Gram* p 96) Scholars differ in respect of its identification. Among them Mr. Śivarāja Pillay, the author of the *Chronology of Early Tamil* identifies it with Cranganore

BAÑJULĀ : See Mañjulā.

BANKAPUR . It is the same as Bankāpur taluk in the Dharwar district of Andhra Pradesh. The ancient town called Male Bankāpur stands about two miles south by south-west from the modern town. (*E I* XXV. Pt. VI, April, 1940).

BANASA : Several rivers of this name are mentioned. The *Brhat Bhāsā Vrtti* states that the flooded water of the river used to cause the cultivation of corns. As the variety of sources refer to it and point towards its different position, therefore it is difficult to identify it. (*L. A. I* p. 271).

BANSKHERA : It stands nearly 25 miles from Shahjahanpur. Here has been found a plate of Harsa. (*E. I.* IV, 208).

BAPPANĪLA : The old territory in Kashmir mentioned in the *Rājataranginī* (Book VIII. 1989, 1993) in relation to Malla's son Lothana who secured the help of some Thakkuras and attacked Mallārjuna. The position of the locality is unknown.

BARA : Known as Baruna (*Āva. Kalp.* 99).

BARABAR HILLS : These hills situated about 16 miles north of Gayā contain some caves known as sātgharā (seven houses). These caves are divided into two groups. The four southernmost in the Barābar group being more ancient The Nyagrodha cave contains an inscription recording the gift of the cave to the Ājivikas by Aśoka (Law, *H. G. I* p 211-12, *Geographical Essays* pp. 17, 341).

BARABBALA : A locality in Ceylon mentioned in the account of the campaigns of King Parakkama Bāhu I (*Cr.* Lxxiv 51).

BARADĀ : It is the river Wardha in Madhya Pradesh (*Mālavikāgnimitram* Act V, Ch. 109 , *Mbh.* III ch. 85 P Adi ch. 39) It is a tributary of the Tungabhadrā. On it is the town Vanavāsi, the abode of the two Daityas Madhu and Kaitabha. See Vanavāsi and Varavati.

BARAGAON · This village is situated at a distance of 27 miles north by west of Marwārā, the chief town of the Marwārā Tahsil of the Jubbulpore district, where an inscription has been discovered incised on a broken stone slab. (*E I* XXV Pt VI April, 1940).

BARAGOZA }
BARIGĀZĀ : } Same as Bharukaccha.
BERĪGĀZĀ : }

BARĀKARA · It is in the Burdwan district. It contains some temples of late mediaeval period. (*A. S. I.* Annual Report 1917/18, Pt. I. p. 9). Its ancient name is unknown.

BARANĀRKA : Baranārka is mentioned in the Deo. Baranārka Inscription of Jivitagupta II. It is the ancient Vārunika, a village situated about 25 miles to the south-west of Arrah in the district of Shahabad of Bihar Province. (*G I. I* Vol. III)

BĀRANĀVATA : It is Barnava, 19 miles to the north-west of Meerut, where an attempt was made by Duryodhana to burn the Pāṇḍavas (Fuhrer's *MAI* ; and *Mbh.* I. ch. 61.17 ; 148).

It was one of the five villages demanded by Krisna from Duryodhana on behalf of Yudhiṣthira (*Mbh.* V. ch 31.19-20 ; 82). The *Skanda-Purāṇa* mentions its location near Uttara Kāsī, which is certainly a mistake. (*Tapo.* p. 414).

BARVAI : Is identical with the present Junagadh situated near the Raivataka hills and is probably different from the Dvārakā on the sea-shore. (*I H Q* 1934, 541-50). Here dwelt Kanhavāsudeva and Andhagavanhi (*Brh. Phā.* 1 1123). It was the capital of Surattha one of the twenty-five and a half Aryan countries and is described in several Jain works. Nine yojanas in extent and Twelve in length: it was surrounded by the stone walls and ramparts. (*Nāyā* 5 p. 68. *Brh. Bhā* I. 1123). As a flourishing trade centre it attracted people from far and wide, even as far as Nepal (*Ā-Cu* p 553, *Nis cu* p. 110) The *Vāsudeva hindi* alludes to the importance of Bāragi as a chief town of the four Janapadas viz Ānattha, Kusattha, Surattha and Sukkarattha. (*Va. H* p 77)

BARANA A town mentioned in the *Aṣṭādhyāyī* of Pāṇini. Dr R G Bhandarkar has identified it with Aernos of Alexander's historians and Dr M A Stein has identified it with modern Una in the North-west Frontier Province.

BARANASTHALA A town mentioned in the *Rājatarangiṇī* (ch. II). It is probably identical with modern Bulandshahar near Delhi in the Punjab (Growse, *JASB.* 1883). This town is said to have been founded by Janamejaya, son of Pariksita, grandson of Arjuna (Bulandshahar by Growse in the *Calcutta Review* 1883 p 342). He performed the Snake Sacrifice at Ahār 21 miles north-east of Bulardshahar (*JASB.* 1883 p. 274). According to Jain inscription it was called Uccha Nagara (*E. I* Vol. I. p. 375).

BĀRDŪLĀ : This village is situated in the Sarangarh state, Madhya Pradesh, where have been found some copper-plates of Mahāśivagupta. (*E. I.* XXVII. Pt. p. 287).

BARENDRA ; It formed the part of ancient kingdom of Pundra. It was bounded by the Ganges, the Mahānandā, Kāmarūpa and the Karatoyā. Its principal town was Mahāsthāna, seven miles north of Bogra which was also called Barendra (*JASB.* 1875 p. 183). See Pundra Vardhana.

BĀRHASPATYA TĪRTHA · A sacred Tīrtha on the bank of the Godāvarī (*B.* 122.101).

BARHINA ARCHIPELAGO . According to ch. 48 of the *Vāyu-Purāṇa*, it is situated in the ocean which lies in the south of Bhāratavarsa. Perhaps it should be identified with Boruco and certain other islands adjacent to it.

BĀRĪ . It is a city to the east of the Ganges at the distance of three to four marches from Kanoj, near which flows the river Sarvā into which drains the river Rahab (modern Ramagangā) and the Kāverī. Kanoj, the capital of Kanauj had been transferred to Bārī in the time of Alberuni (*Al.* Vol. I p. 199).

BARMHATTAR : A locality in Sarkar Satgoan. It is the same as Brahmottar which may be associated with the name of Barma which is derived from Mrama, one of the three tribes that migrated into Barma (Vide Sircar, 28 note).

BARNĀLA ; This small village is situated in the Jaipur state and belongs to Thakursahib of Barnāla which is about 8 miles from Lolsote-Gangāpur Road. Here two inscriptions were discovered (*E I* XXVI. Pt. III July 1941 p. 118).

BARNĀSA · A river in the geographical list of the rivers of the Purānas Some of the Purans refer to it as Parnāśā or Banāsa. It rises from the Pāriyatra mountains according to the Purans, and may be identified with the modern Banas River of Rajasthan. cf. Sircar, *A M. G. P* 45.

BĀRNU : A janapada which we come across first in Pāṇini's grammar (IV. 1.103). According to the Pancaraksa there was a temple of Yaksa Kapila in this janapada. Hiuen Tsiang mentions it as Fa-la-na. Scholars have identified it with the modern Bannu district.

BARO : This ancient site contains the remains of an ancient city extending upto the neighbouring town of Pathār. The chief remains are of Hindu and Jain temples. (*Gwalior State Gazetteer* I. pp. 199 ff).

BARUŚA : The Po-lu-sha of Hiuen Tsiang. It has been identified with Shahbazgarhī in the Yusufzai country forty miles northeast of Pesavara Here exists a rock Edict of King Aśoka.

BASATI : A janapada watered by the river Indus (*M.* ch. 101, *Br.* ch. 21; *Vā.* ch. 47). The inhabitants of this janapada have been mentioned by Arrinus as Osadioi. In the *Geographical and Economic Studies in the Mahābhārata* Dr. Moti Chandra has identified this janapada with Vashati hill tract which lies in the north-east corner of Baluchistan. But the description of the Purānas lead us to think that once this janapada extended upto the Indus.

BĀSIKA : Same as Basya (*M.* ch. 113).

BĀSIM : It is the headquarters of the Bāsim Taluk of the Akola district in Berar, where some plates of Vākātaka Vindhyaśakti II have been found. (*E I.* XXVI. Pt. III. July, 1941).

BASINIKANDA : It is a village near Madanapalle (*E. I.* XXIV. 183 ff.—*Three Inscriptions of Vaidumba-Mahārāja Gandatrinetra*).

BĀSṬRAKA : Bāṣtraka situated in the Kheri District in Kashmir finds its mention in the *Rājatarangiṇī* (Book VIII. 1260) in relation to the Kasmirian King, Sussala (A. D. 1121-1128) who endeavoured to subjugate Devasarasa. The place is otherwise not known.

BASTRAPATHA KSETRA : See Girinagara

BĀSURAVISAYA : Bāsuravisaya consisted of 140 villages and included the southern part of the Haveli taluk of the Dharwar district. (*E. I.* XXVI, Pt. V. p. 194).

BASYA : It is Bassein in the province of Mahārāṣṭra Baśyā is mentioned in one of the Kanheri inscriptions. It is included in Barālātā (Barat) one of the seven divisions of Paraśurāma Ksetra. The principal place of pilgrimage in this Barālātā the Bimala or Nirmala Tīrtha is mentioned in the *Skanda Purāṇa*. The Bimaleśvara Mahādeva was destroyed by the Portuguese (*HCB*). It was the kingdom of Silāhāras, from whom it passed into the hands of the Yādavas in the 13th century (*JRAS* Vol. II p. 380).

BATADHĀNA : A country mentioned in the *Mahābhārata* (II. ch. 32) was situated in the north-west of Kuru country and was conquered by Nakula, one of the five Pāndavas. It is supposed to be Wethadvipa of the Buddhist period (See Wethadvipa, see *JASB* 1902 p. 161) But this identification does not appear to be correct, as in the *Mahābhārata* (VI. ch. 9, II. ch. 130) in the *Mārkandeyapurāṇa*, (ch 57) and in the other Purānas Bātadhāna has been named between Bāhlika and Ābhīra and placed on the west of Indraprastha or Delhi. So it appears to be a country in the Punjab Hence it may be identified with Bhatnair. Batadhāna, has however, been identified with the country, southward from Firojpur (Pargiter's *Mārkandeya Purāna* p. 312 note)

BATEŚA : Known as Bateśvaranātha (*Ag.* ch 109)

BATEŚVARA · This town is situated on the right bank of the Yamunā, 35 miles the south-east of Agra. It contains an ancient mound *E. I.* I. 907).

BAVĀJĪHILL · This hill lies near Velapādi, a suburb of Vellors in the district of North Arcot (*S I I.* Vol I p 76) Below the summit of the hill there is found a rock inscription of Kannara Deva (*E. I.* IV 81 ff.)

BĀVERU : It was a foreign kingdom mentioned in the Bāveru Jātaka (*J.* III. 126 ff) where some Indian travellers went for business purpose. It has been identified with Babylonia. (*Buddhist India*, p. 104).

BAZĀNA : Bazāna, the capital of Gujrat is referred to in the accounts of Alberuni who places it 25 farsakh (about 92 miles) to the north of the kingdom of Mewar (capital Jattaraur, i.e. Chitrakūta or Chitor) and 15 far-

sakh (about 55 miles) from Rajauri lying on the route towards the south-west from Kanoj. (Alberuni's *India*, Vol. I. p. 202). Dr. Sircar identifies Bazāna with the present Bayana in the former Bharatpur state of Rajasthan. (Sircar. p. 162). In the days of Alberuni, Bazāna seems to have ceased to be the capital of Gujrat, as he says, 'This town is called Nārāyana by our people'. The name Nārāyana was apparently derived from a celebrated temple of that god at Bargānā. (*Ibid*).

BELKHARA : This village stands about 12 miles south-east of Chunar in the Mirzapur district of Uttar Pradesh. Here has been discovered the Belkhara Stone Pillar Inscription, which contains a small figure of Ganeśa over it. (*A. S R* XI 128 ff; *J A S B.* 1911, pp 763 ff)

BELUGULA : Belugula is the present Śravana Belgola in the Mysore State. It is mentioned in the Kap Copper-plate of Keladi Sadāśiva Nāyaka. (*IIGI* p. 143)

BELUVA (GĀMA) · A small village near Vaiśāli. (*S. N A* III 198; *Ud. A.* 322). It was just outside the gates of Vaiśālī and was to the south of the city (*M. A.* II. 571). According to the Therīgāthā Anuruddha died at Beluva Gāma in the Vajji country. Most probably Beluva refers to the Beluva Gāma (*D.P.P N.* Vol. II. p. 314).

BELVOLA : This place finds mention in the Venkatapur Inscription of Amoghavarsa (Śaka 828) . It comprised portions of the modern Gadag, Rar and Navalgand Taluks of the Dharwar district (*E I.* XXVI. Pt. II. April, 1941, pp. 59 ff).

BELWĀ : It stands at a distance of about 15 miles east of Hili Station. It is within the Ghoraghāta P. S in the Dinajpur district (*J. A. S. Letters*. Vol. XVII. No. 2. 1951).

BEṆNAKAṬA . Bennakata district comprised the territory round the modern village called Beṇī, 35 miles to the east of Kosambā in the Gandia Tahsil of the Bhander district (*E. I.* XXII p. 170).

BEṆṆĀYADA OR VEṆṆAYADA : This city was situated on the bank of the Beṇṇā and hence it was called Beṇṇāyaḍa (*Anu. Sū.* 130, p. 137). It was a centre of trade and the merchants landed here with various merchandise while returning from Pārasakūla (*Uttarā. Ti.* p. 64). It is said that Beṇṇayaḍa was visited by Seṇiya when he was a prince. (*Āva.* Cū. p. 546).

BETADVĀRIKĀ : A small island 20 miles to the north-east of the present Dvārikā town in the bay of Kaccha. According to the popular Hindu belief it was a favourite walk of Lord Krsna. The Attakathā of the Petavatthu mentions that once Lord Krsna was going from Dvārāvatī to his favourite grove. On the way he came across a beautiful lady named Jāmbavatī and married her. The grove mentioned to this effect is the same as Betadvārikā. This small island is marked with its natural beauty (*Bu Bhu* p. 487). The place contains the temple of Ranachodaji around which there are a number of small temples and images

BETUL : It stands in the Betul district of the Madhya Pradesh, where the plates of Samksobha of the Gupta year 199 were discovered. (*E. I* VIII. 284 ff).

BHABRU : A place where the Bhābrū Edict or the Second Rock Edict have been found. This edict comes from one of the Vairat hills, situated about 12 miles from the camping ground at Bhābrū. (*Report of the Archaeological Survey, Western Circle,* 1909-1910).

BHĀDĀNAKA Rājaśekhara has mentioned it along with Takka and Maru countries in connection with the Apabhramśa speaking areas (*Kāv.* ch. 10 p 51). The relation of Bhādānaka to Takka and Maru shows that the former must have been somewhere near Rajasthan or Marwar. Bhādānak, may be the same as Bhātādhāna, a country mentioned in the *Mahābhārāta* (II. ch. 32) as situated in the northern India. It may be located somewhere between the river Sātadru and Vinaśana. (See. Pargiter's map. *J. R. A. S.* 1908).

BHADDAVATI or BHADDAVATIKA : It was a famous trade centre in the age of the

Buddha and was situated somewhere in the neighbourhood of Kauśāmbī. It is said to have been included in the Cedi country which was in the vicinity of Vatsa The famous Śresthī Bhaddavat'va the father of the girl Sāmāvati, whom Udayana, the king of Kauśāmbī married, dwelt here The Surāpāna Jātaka talks of the presence of the Buddha in this city. The shepherds and cowherds of the locality prevented the Buddha from going to Ambatittha, where was a dangerous cobra Having passed some days Buddha marched for Kauśāmbī and preached there the disciplines prohibiting wine drinking. A road led from Bhaddavatī to Kauśāmbī which shows the existing trade relations between the two cities. It roughly corresponds to the modern village Bhādaka in the Chandā district of the *Madhya Pradesh*. (cf *Bu. Bhu* p. 431 See also Bhadravatī).

BHADDIYA · It has been called in the Divyāvadāna as Bhadrankara and has been referred to in the Buddhist Pali literature as a city of the Anga Janapada It may be equated with the Bhaddiya or Bhadrika of the Jain literature where Mahāvīra spent two Pajjusanas The *Vinayapitaka* states that the Lord Buddha once went from Vārānasī to this place and halted in the Jatiya Vana in its suburb. (*V m.* Hindi p. 207). On another occasion he went from Vaisālī to this place and halted in the same grove (*V m* Hindi, p 248). While residing in the Jatiya Vana of the Bhaddiyanagar the lord Buddha is said to have prohibited the use of wooden sandals. Bhaddiya the disciple of the Buddha hailed from the Bhaddiyanagar. Mahā Pt. Rāhula identifies it with modern Monghyr But it is more likely represented by the place namely Bhadaria situated about 8 miles to the south of Bhagalpur (See for detail *Bu Bhu.* p. 355ff) It appears that at the time of the Buddha, the kingdom of Anga had been annexed to the Magadha kingdom of Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mug* VI. 39; *Dh. A* p. 384, Spence Hardy's *Manual of Buddhism* p. 166).

BHADIKA : Identical with Bhaddiya (*Ksr.* Ch. VI). Mahāvīra spent here two Pajjusanas (rainy seasons).

BHADRA : A country having 10 thousand of villages or 'Grāmas' mentioned in the *Skanda Purāṇa* (Māheśvara Kh Kumārikā Kh. ch. 39). Karna is said to have conquered a Republican country "Bhadra, in the course of his expedition. (*Mbh.* III, 254, 20, *ibid.* 53, 14-17, 284, 24)

BHADRĀ ; According to the Purānas. (*Visnu* Bk II ch 11) *Vāmana* (51, 52) *Bhāgavata* (V 175), Bhadrā branched off from the main stream of the Ganges when the latter escaped itself from the locks of Śiva It is said to have washed the country of the Uttara Kuru and emptied itself into the northern ocean. Wilson thought that the Bhadrā emptying in the north ocean, represented the Oby of Siberia Dey identifies it with the river Yarkand on which the Yarkand town is situated and he further gives it another name as Zarafshan

The *Narasimhapurāṇa* (65, 18) however, states that a town or city Harihara is situated on the river Bhadrā A small river Bhadrā is also referred to in the *Bombay Gazetteer* (I, ii, 377, 397) and is said to have met with the river Tungā and the combined streams thenceforth are probably known as Tungabhadrā and their confluence marks the site of a Tīrtha namely Rāmeśvara (Sircar, *A M G.* p 89).

BHADRADOHA · A linga in Vārānasī. (*L* quoted by *Kt. T.* p 52).

BHADRAKA It is a janapada known after Bhadraka (*M* 48 20).

BHADRAKĀLEŚVARA : A sacred place where the performance of Śrāddha leads to the highest goal. (*M* 22.74)

BHADRAKĀLĪ HRADA A sacred kunda in Vārānasī. (*L* quoted by *Kt. T.* p 87).

BHADRAKARṆA , Situated on the southern bank of the Narmadā. It is also called Karṇapura or Karnāli It contains a famous shrine of Mahādeva (*Siv.* Pt. I ch. 15 and *Mbh.* III ch. 84). A sacred Hrada (lake or reservoir)

in the Trinetesvara or modern Than in Kathiawad (*K.* I. 34; Prabhāsa Kh. Arbuda Kh. ch. 8, Ag. 109.17).

BHADRAKARNEŚVARA : The *Mahābhārata* prescribes it as the appropriate place for performing the Śrāddha ceremony (III, 84, 39); and the *Skanda Purāna* (Arbuda Khanda, 8,1-2) refer to it as a linga at the pool of the same name on the spurs of the Arbud itself.

BHADRAKASAT : It lay in Kānyakubja or Kanauj The Royal house of Vārānasī had matrimonial relations with King Mahendra, who was the tribal king of Bhadrakasat. (R I. Mitra, *Northern Buddhist Literature*, 143 ff)

BHADRAPATTANA A variant of Bhadravati.

BHADRĀRAKA · It may be identical with Bhadara which is about two miles to the south west of Āmtu (*Important Inscriptions from the Baroda State*, Vol I, p 20).

BHADRAŚILĀ The city of Bhadraśilā was a rich and populous one extending 10 yojanas in length and breadth and was well divided with four gates There was a famous royal garden in this city (*Du* p 315) This city was situated to the north of the Himālayas (*Bodhi Kalp* 5th Pallava pp 2 and 6). The city was later on called as Taksasilā (R I Mitra, *Northern Buddhist Literature*, p 310).

BHADRĀŚVA : The *Mahabhārata* (VI ch 6 13) alludes to the concept of the earth with Meru as its central pivot and four continents (four dvīpas) surrounding it in four directions. Bhadrāśva is the continent (dvīpa) lying to the east of the Meru The Buddhist Pali literature also testifies to the existence of the four continents round the Meru, but Bhadrāśva is there substituted by the Pubbavideha which also lies to the east of Meru. (Cf. *Bu Bhu.* p. 58, n). Purānas refer to Agnidhara the king of Jambudvīpa who appointed Bhadrāśva as the king of the countries lying to the east of Meru; therefore the country was known as Bhadrāśva. (*Gr. of P. Vg S. Alt.*, p. 10). In this continent was a forest named Bhadrasāla which contained Kālāgra trees. (*Mbh.* vi. 7.74.) The Śāntiparva talks of a Bhadrāśva Varṣa where Yudhisthira ruled. (14/24).

The Purānas mention neither Bhadrāśvadvipa nor Bhadrāśvavarsa, but they talk of one Bhadravarcha as the region of Jambudvipa. Some scholars identify this Bhadravarsha with the Hwang-ho basin or North China.

BHADRATĪRTHA The *Padma Purāṇa* (I. 18 54) locates in on the bank of the Narmadā, while the *Brahma* (165 I) and the *Matsya* (22 50) place it on the Godāvari.

BHADRATUṄGA · A sacred Tirtha mentioned in the *Mahābhārata* (III. ch. 82 80).

BHADRĀVAKĀŚA Bhadrāvakāsa finds its mention in the *Rājataraṅginī* (viii. 501) in relation to Sahasramangala. It is identical with Bhadrabāhu situated to the south of the Cināb and adjoining Kistavār. (Stein. *Rāj. Trans* Vol II p 41).

BHADRAVANA The 6th out of 10 vanas of Mathurā (*Var.* 153.37, 161 7). The *Vāmana* (82.50), *Padma* (12 10) and *Varāha Purānas* (5 12) place it on the north side of the Himālayas

BHADRAVANA SANDA , A grove near the Bodhi tree where the Buddha took his noonday rest after the meal of milk-rice provided by the well-known Sujātā (*S N A* II. 391).

BHADRĀVATĪ It appears to be the Sanskritised form of the Pali Bhaddavati discussed above The derivation seems to be correct phonetically and philologically. The Pāli sources adduce overwhelming evidence to place it somewhere in the vicinity of Kauśāmbī. Now it appears essential to check the Sanskrit and other evidences to that effect. The *Jaimini Bhārata* (ch 6) quoted by Dey places it at the distance of 20 yojanas from Hastinapur, but to which direction the learned author failed to specify The *Padma Purāṇa* (Uttara ch. 30) alludes to its existence on the banks of the Sarasvatī. The Purānas talk of one Sarasvatī in the Punjab or in Gujrat (Sircar p 33, cf *ibid* p. 39) and group the other with the river Yamunā (*ibid.* p. 57).

In the post-Vedic literature the name Sarasvatī has often been applied to many streams and brooks. (*S. I. A.* Raychaudhury p. 127 ff.). Some Buddhist sources agree to the effect that a river Sarāvatī flowed in the Madhyadeśa. Ptolemy refers to Bardaotis to the east of the Vindhya range which no doubt, denotes the Madhyadeśa Thus we see that the Pāli, Sanskrit and the Greek sources together point to the position of Bhadrāvatī somewhere in the middle country. Local traditions relate Bhāndak in the Chanda district with Bhadrāvatī and Buari an ancient place in the Jhelum district of the Punjab also claims the honour of being Bhadrāvatī. However Cunningham identifies it with Bhilsa (*Bhilsa Topes* p. 364) and Dey with Bhatala in the Chanda district and it has been equated with Bharhut in the *A. S. R.* XXI. p. 92. But it seems more plausible to identify it with Bhandak in the Chanda district of Madhya Pradesh, which carries the weight of the tradition as well as literary sources.

BHADRĀVATĪ . One of the four original streams of the Ganges, the other three being Sītā, Alakanandā and Sucakṣu (*B* III. 56 52). According to Dr. S. B. Chaudhury it is the present Bhandak (*L. S. A. I.* p 57 n)

BHADREŚVARA : According to the *Matsya* (22.25) and the *Kūrma Purāṇas* (II.41.4) it is a Śivalinga on the north bank of the Narmadā. The *Linga Purāṇa* (I. 92-136) and the *Kalpataru* on Tīrthas (pp. 52.68) locate it in Vārāṇasī. Another Bhadreśvara is a sacred Tīrtha in Kaccha in Kathiāwād.

BHADREŚVARA ; The goddess Bhadrā is worshipped here. (*M.* 13. 31). This Bhadreśvara is possibly in the Hoogly district (Dr. D. C. Sircar in *J. B. B. R. A. S.* vol. XIV. p. 82).

BHAGALAVATĪ : A place in Uttarakuru. The *Dīghānikāya* (III. 201) says that it is a hall (Sabhā). According to the Sutta-Nipāta commentary (I. 197) it is a mountain in the Himavan where the devas assembled every month for 8 days in order to settle disputes. The *Sumaṅgala Vilāsinī* (III. 967) says that it is a jewelled pavilion 12 leagues in extent on the bank of the Dharanī lake.

BHĀGANAGARA : It is Hyderabad in Deccan.

BHĀGAPRASTHA : One of the five Prasthas or villages said to have been demanded by Yudhisthira from Duryodhana. It is Bagpat 30 miles to the west of Meerut. See Pāṇiprastha. It is situated on the bank of the Yamunā in the district of Meerut.

BHAGAVĀNAGAÑJA : This village stands in the south-east of the Dinajpur sub-division, a few miles south-east of Bharatpur. There is the remains of a Stūpa which has been proved to be identical with Drona Stūpa referred to by Hiuen Tsiang This Stūpa was named after a Brāhmana named Drona who distributed Buddha's relics after his death (cf. *Mahāparinibbāna Suttanta, Dīgha II*). This Stūpa is a low circle mound about 20 feet high. Near it flows the Punpun river. (*A. S.* R. Vol. VIII).

BHAGAVĀNAMAṬHA : The locality referred to in the *Rājatarangini* (Book VII, 1678) is otherwise unknown.

BHAGAVATAPADĪ . It is the river Ganges (*Bh.* V. 17 1-9).

BHĀGAVATI : Same as the Bāgamatī. Vide Bachamatī.

BHĀGĪRATHĪ : One of the streams of the Ganges (*Hv* I ch. 15: *J a.* 93. 255 *Ap.* II 436) also known as Hoogly river near the mouth of which was the Vanga capital as mentioned in the Purānas. The river was so called because the sage Bhagīratha brought this sacred river (*Mbh.* VI. 107, 9961; v. 178.7096, *Br.* II. 48.42). It is also mentioned in the *Yogini Tantra* (2, 4, pp. 128-29). It may also be the name of a separate river flowing from the Himālaya and forming one of the chief sources of the Ganges. It originates from the Nārāyaṇa mountain beyond Badarinātha (*K. T.* p. 53) and meets Alakanandā at Devaprayāga (*K. T.* p. 49). The river flowed past Himsavatī (*Ap.* I. 51; II 343). Vaidyanātha Mahādeva lay in the Jungala Jharikhand country

which was situated to the west of the Bhāgīrathī.

Navadvīpa i. e. Nadia was situated on the Bhāgīrathī on the south-west of Bengal.

From the 12th to the 16th century the Bhāgīrathī was claimed to have been the eastern boundary of the kingdom of Orissa. The *Matsya-Purāna* (121.41) says that it is one of the seven streams that started from Bindusaras and which following Bhagīratha's chariot reached the sea. The Govindapur Copperplate of Lakṣmanasena points out that the river Hoogly was known as Jāhnavī which flowed by the side of Betad in the Howrah district (*Inscriptions of Bengal*, Vol. III 94, 97 see-also Gangā)

BHAILLASVĀMIN · According to an inscription of Paramār Udayāditya, dated V. S 1229 (1171, A D) the area around Bhilsa in the former Gwalior State

The Udayapur (former Gwalior State, now in Madhya Pradesh) inscription of 1173 A. D mentions a village in Bhṛṅgārikā Catuhṣaṣti pathaka which formed a part of this district (*I. A* Vol. XVIII pp 344 ff)

BHAIAMSADĀ · According to the Jagannātharāya temple Inscriptions at Udaipur this village stands near Chitor (*E. I* XXIV Pt. II April 1937 p 65).

BHAINSRORGARH · There are several beautiful temples at Barolli about 3 miles north-west of Bhainsarorgarh in the former Udayapur State in Rajputana The chief temple of Ghateśvara stands in a wall-enclosure. The charming image of Lord Viṣṇu is reposing on a serpent-bed which, according to Fergusson, is the most beautiful piece of Hindu sculpture.

BHAIRANAMAṬṬI : This village stands at a distance of ten miles east of Bāgalkot, the chief town of the Bāgalkot taluk of the Bijapur district in the Bombay state. There has been found a stone inscription (*E I.* III. 230).

BHAIRABA (VA) . It is one of the three important spill channels of the Ganges, the other being Sarasvatī and Bhāgīrathī. It finds its origin at a place (i. e. tract between Malda and Murshidabad) where the Ganges is spilt up into numerous drains (Radhakamal Mukerjee; The *Changing Face of Bengal*, 1938, pp. 141-2).

BHAIRAVA : A Tīrtha mentioned in the *Matsya Purāṇa* (22.31).

BHAIRAVEŚVARA : A linga in Vārāṇasī (*L*.. 92.137).

BHĀJĀ · It is famous for its Buddhist caves in the Bhoraghat hills between Bombay and Poona road at a distance of about a mile from the Malavli railway station. Its cave No. I is a natural cavern. The caves Nos. 2 and 6 are all plain Vihars. There is a caitya here which is the specimen of its kind in cave architecture There is one irregular Hall with three cells. These caves are earlier than 200 B. C (*H. G I* p. 279).

BHAKTAPURA . It is the same as Bhāṭgāon which was the former capital of Nepal. It was also called Bhagatapattana. Narendradeva, king of this place, is said to have brought Avalokiteśvara or Simhanātha-Lokeśvara (Padmapāni) from Putalakā-Parvata in Assam to the city of Lalitapattana in Nepal to ward off the bad effect of a draught of 12 years. The celebrated Shadakṣarī (Six lettered) "*Om Manipadme Hum*" so commonly used in Tibet is an invocation of Padmapāṇi (Dey. p. 31).

BHALLĀṬA : This is the country situated by the side of the Śuktimān mountain. It was conquered by Bhīma (*Mbh.* II. Ch 30.15). It is also mentioned in the *Kālikā Purāṇa* as having been conquered by Kalki Bhallata. It is perhaps a corruption of Bhara Rāṣṭra. The name does not appear in other Purāṇas.

BHANḌAGĀMA : This village was on the way of the last journey of the Buddha from Vaiśālī to Bhoganagara. Here he stayed on the invitation of the Vajjis and preached to the monks on amiableness, meditation, wisdom and disinclination and started for Hatthigāma. (*Dī.* II. 123 *An.* II. 1 ff.).

BHĀNDĀGĀRA : It is identified with Bhāndarmaṇḍal in M. P., 38 miles from Nagpur (*E. I.* XXV. 206).

BHĀNDAHRAḌA : A sacred kunda in the district of Mathurā (*Var.* 157-10).

BHĀNDARAMANDALA : It is mentioned in the Ratnapura stone inscriptions as a Maṇḍala which may be some portion of Bhandara in Madhya Pradesh, 38 miles from Nagpur anciently known as Bhīndāgāta (See *E I* XXV. 206).

BHĀNDĪRA In Mathurā It is the 11th out of 10 Varas of Mathurā (*Var.* 153 43 *N.* Uttarārdha. 79.10.18). (Vide. *H. Dh. S.* Vol. IV. p 691).

BHĀNDĪRAKAVATA · A sacred Tīrtha near Vrndāvana (*Bh* X 18 22, X 19 13).

BHĀNDUPA · It is a village in the Salsette Taluk of the Thara district of Madhya Pradesh, where the plates of Cittarajadeva were discovered (*E. I.* XII 250 ff).

BHANGA or BHANGI : It is mentioned in the *Mahabhārata* (II 31 11) It included the districts of Hazaribagh and Mānbhum Its capital was Pāpā where Mahāvira is said to have attained salvation. Formerly it was known as Apāvā but after the death of Mahāvīra it came to be called Pāvā (*Jain Cano* p 255)

BHANGATĪRTHA : A sacred Tīrtha on the bank of the Narmadā (*M* 191. 52)

BHĀNGILA It is identical with the present Bāngil which is situated to the south-west of Paraspor in Kashmir. It is mentioned in the *Rājataraṅgiṇī* (VII. 498) in connection with the Kashmirian King Kalasa (A. D 1063-1089) who endeavoured to capture it by force but failed in his attempt and perished The Damaras of Bhāngila are mentioned elsewhere in the same work (VIII. 31 30) in relation to Samkaravarman's town in Patan.

BHĀNĪ : This village, situated in the Pattala called Madavattala, is referred to in the Kamauli plate of Govindacandra (V. S. 1184). It is not yet identified. (*E. I.* XXXVI Pt. 2, April, 1941).

BHAÑJANAGIRI : According to Dr. V. S. Agrawala it is one of the four mountains mentioned in the Ganapāṭha of the *Aṣṭādhyāyī*, which represents the chain of mountains running from Afghanistan to Baluchistan. He assumes that this hill is probably the modern hill Kohi-baba range sandwitched between the Sulaiman and the Hindukush and acts as the central watershed for the disposal of water to the south, west, north and east. (See *I. P*)

BHANSURULAYA Mentioned in the *Niśītha Cūrṇi* (12 p 810). It is said that at the time of the feasts the Bahurāja ascetics assembled here.

BHĀNUŚĀLĀ Same as Bāṇasālā. See Bāṇaśala.

BHĀNUTĪRTHA : A holy Tīrtha on the Godāvarī, mentioned in the *Brahma Purāṇa.* (138 1, 168 1)

BHĀRABHŪTEŚVARA · A linga in Vārānasī. (*L.* quoted by *Kt T.* p 93).

BHĀRABHŪTI . A sacred Tīrtha on the Narmadā (*M* 194 18 *K* Pt II. 42 25 Part P. I 21 18) It is mentioned as a Janapada in the *Mahābhārata* (VI. ch 2 68)

BHARADVĀJA · The *Kāśikā* mentions it clearly as a country. Pargiter remarks that Bharadvāja is often mentioned in the *Mahābhārata.* (VI 9 68) in connection with the upper part of the Ganges near the hills, and Bharadvajas were the people living in Garhwal (*Mār.* 320) Pānini mentions the Ātreyas as a division of the Bharadvajas. *Aṣṭ.* IV. 1. 110).

BHARADVĀJA ĀSRAMA : This Āsrama stood on the confluence of the rivers Gangā and Yamunā at Prayāga. (*Ram.* II 54.9-10, VI. 127 1 and 17, *Mbh.* III 102.5-6) Rāma himself stated that this hermitage was not far from Ayodhyā (*Rām.* II. 54.24). It was visited by Rāma on his way to Dandakāranya. Bharata, his brother also visited this Āsrama while wandering in search of Rāma. For the discussion of the real site of the Āśrama Vide an Article by R. M. Shastri published in the *Journal of Ganzānātha Jha Research Institute* (Vol. III pp. 189-204 and 433-474). The image of the Ṛsi Bharadvāja is worshipped in

a temple built on the site of this hermitage at Colonelganj.

BHARAHA : One of the seven parts of Jambudvīpa according to the Jaina work *Jambudvīpanbati* (1-10).

BHARAHAVĀSA · The name of Bhāratavarsa given by the Jain tradition. (*Bu. Bhu.* p. 54).

BHARAHUTA , It is in Madhya Pradesh, 120 miles to the south-west of Allahabad and nine miles to the south-east of Satna Railway Station, celebrated for its Stūpa said to belong to 250 B C

BHĀRAKACCHA Same as Bharukacca.

BHARANA . This village stands near Khambhalia, a sea-port in the Gulf of Cutch in the Jamnagar state, Kathiawar Here a stone inscription has been discovered (*H. G I* p 277).

BHARANĪPĀDU . Near this town a battle is said to have been fought between a Cola king Kāmarāja and king Simha (*E I* XXVI Pt. I).

BHARATASETU · The *Rājataranginī* (VII 1333) mentions it in connection with Harsa's (A D 1083-1101) enemy Uccala's defeat. The position of the locality is unknown.

BHARAT-ĀŚRAMA · A sacred spot at Gayā (*Br.* III 13.105, *M* 13 46) Devī is called Laksmi-Anganā (*Vā.* 77 98.108.35 and 112.24) The *Kūrma Purāna* (II 37 18) and the *Padma Purāna* (I. 38 48) locate it on the Kauśikī.

BHĀRATAVARṢA : India (Intu of Hiuen Tsiang) is a corruption of Sindhu (Hafta Hindu of the Hendidad. The origin of the name Bhārata-Varsa has got diverse opinions. This is the land of the 14 Manus, and is named after Manu known as Bharata (*M.* 114.1-5). Many of the Puranas derive it from Bharata son of Rsabha and grandson of Nābhi who was a descendant of Manu, but some of the Pauranic passages claim its derivation from Bharata, second son of Manu himself. However, some passages like 'Bharata Santati' and the like refer to the Bharata people as the descendants of Bharata-dausyanti (i e. Bharata, son of king Dusyanta of the *Mahābhārāta* (I. ch 2 95-96 ; ch. 74-137).

Before Bharata it was called Himārhavarṣa (*Br.* ch. 33. ver 55), and Haimavatavarsa (*L.* Pt. I. ch. 49). Bhāratavarsa represents a political conception of India, being under one king, whereas Jambudvīpa represents a geographical conception.

Most ancient Indian literary and foreign records do not treat India so comprehensively as to cover the whole of the subcontinent. The Vedic Aryans termed it as 'Sapta-Saindhava which stands for the Punjab plains only Manu and Baudhāyana treated it as Āryāvarta Darius and Herodotus referred Ind or Indu (Hindu) to the Indus valley and upper Gangetic region. It was only in the days of Megasthenes that the whole country down to the Pāndya region in the south was described as a single unit. During the reigns of Asoka and subsequent Indian rulers Bhārata stood for a wider territory The days of the Guptas saw the limits of the country in the Himālayas and the oceans. "While Kumāragupta was reigning over the earth (Bhārata) whose pendulous marriage-string (Vilola-mekhalā) is the verge of the four oceans , whose large breasts are the (mountains) Sumeru and Kailāsa." (*C I I* III, No. 18). The *Visnu Purāna* also testifies to this effect, "the country that lies north of the ocean and south of the snowy mountains (i. e Himālayas) is called Bhārata, for there dwelt the descendants of Bharata " (Bk II. ch iii, 1) With the expansion of Indian culture on the overseas territory the limit of India included the East Indies and thus developed the concept of Nine dvipas of Bhāratavarsa.

According to the Purānas there are seven Kulaparvatas : Mahendra Malaya, Sahya, Śuktimat Ṛksa Vindhya, Pāriyātra. (V 2. III. 3). In addition to these, there are thousands of small mountains and both the group are the source of several rivers. Gangā Sindhu, Sarasvatī, Śatadru, Airāvatī,

Vitastā, Viśālā, Devikā, Kuhū, Gomatī, Dhautapāpā, Bāhudā, Drṣadvatī, Kauśikī, Tritīyā, Niścalā, Gandak, Iksu and Lohitā rise from the Himālayas. Vedasmrti, Vetravatī, Vrtragnā. Sindhu, Parnāśā, Narmadā, Kāverī, Pārā, Dhanvati rūpā, (V. l. Carmanvatī) Vidusā, Venumati, Śiprā, Avantī and Kuntī originate from Pariyātra. (*Ibid.* 114.23-25).

From the Rsy(-ks)avat rise the rivers Śona, (which is a mahānada), Nandanā, Sukrśā, Ksamā, Mandākinī, Daśūnā, Citrakūṭā, Tamasā, Pippali, Śyeni, Citrotpalā, Vimalā, Cancalā, Dhūlavāhini, Śuktimatī, Simi, Lajjā, Mukutā, and Hrādikā (*Ibid* 114 24-26).

The Vindhyā is the birth place of the Tāpī, Payosnī, Nirvindhyā, Ksiprā, Rsabhā, Venā, Visvamālā, Kumudvati, Toyā, Mahāgaurī, Durgamā and Śivā. (*Ibid* 114. 27.28).

Sahya is the source of the rivers Godāvarī, Bhīmarathī, Krsnavenī, Vanjulā, Tungabhadrā, Suprayogā, Vāhyā, and Kāverī. These are the rivers of Daksināpatha. (*Ibid.* 114.29).

From the Malaya rise Krtamālā, Tāmraparnī, Puspajā, Utpalāvati, (Ibid. 114 30); and from Mahendra : Tribhāgā, Ṛsikulyā, Iksudā, Tridivācalā, Tāmraparnī, Mūlī, Śaravā and Vimalā (*Ibid.* 114 31).

The Śuktimata (-manta) is the source of the rivers Kāsikā, Sukumārī, Mandagā, Mandavāhinī, Krpā and Pāśinī. They have hundreds and thousands of tributaries and distributaries (*Ibid* 114.31 34).

Bhāratavarsha is divided into seven divisions o Madhyadeśa, Udīchva, Prācya, Dakśināpatha, Aparānta, Vindhya Prstha and Parvatāśraya which in turn are divided into several Janapadas : such as Kuru, Pāñcāla, Śālva, Jāngala, Śūra Śena, Bhadrakāra, Vāhya, Pāṭaccara, Matsya, Kirāta, Kulya, Kuntala, Kāśī, Kośala, Āvanta, Kalinga, Mūka and Andhaka in the Madhyadeśa. (*Ibid,* 114, 34-36).

Bālhika, Vātādhāna, Ābhira, Kālatoyaka, Purandhra, Śūdra, Pallava, Āttakhandika, Gāndhāra, Yavana, Sindhu-sauvira, Madra, Śaka, Druhya, Pulinda, Pārada, Hāramurtika, Rāmaṭha, Kaṇṭakāra, Kaikeya, Daśanāmaka, Atri, Bharadvāja, Praśasthala, Daśeraka, Lampāka, Talagāna, Saihika, Jāngala, in Udīchya (*Ibid.* 114.40-43).

Aṅga, Vaṅga, Madguraka, Antargiri, Bahirgiri, Plavanga, Mātaṅga, Yamaka, Mallavārṇaka, Suhmottar, Pravijaya, Mārga, Vāgeya, Mālava, Prāgjyotisa, Pundra, Videha, Tāmralipta, Śālva, Magadha and Gonarda in Prācya. (*Ibid.* 114.44-45).

Pāndya, Kerala, Cola, Kulya, Setuka, Sūtika, Vājivāsika, Kupātha Navarāstra, Māhisaka, Kalinga, Kārūsa, Sohaisika, Aṭavya, Śabara, Pulinda, Vindhya Pusika, Vaidarbha, Dandaka, Kulija, Sirāla, Rūpasa, Tūpasa, Taittirika, Karaskara, Vāsikya, Antarnarmadā, Bharukaccha, Sārasvata, Māheya, Kācchika, Saurāstra, Ānarta and Arbuda in Daksināpatha and Aparānta (*Ibid,* 114 46-51).

Mālavā, Karūsa, Mekala, Utkala, Aundra, Dasārna, Bhoja, Kiskindhaka, Tosala, Kosala, Traipura, Vaidiśa, Śaundikera, Tumura, Tumbara, Padmaga, Naisadha, Arūpa, Vītihotra, Avantī, in the Vindhya Pistha (*Ibid* 114 51-54), and

Nirāhāra, Sarvaga, Kupatha, Apatha, Prāvarana, Urna, Darva, Sanudgaka, Trigarta, Mandala, Kirāta, and Cāmara (*Ibid* 114. 54 56). The home of the parvatāśraijans (the highlanders) is placed in the region of Nihāra, or Jalalabada in the Parvatāśraya division. (Pargiter, Trans. of *M.* p. 345 ; Agrawala, *I P.* p. 41).

In the *Matsya Purāna* (121.49) it is said to have been inhabited by the Aryans and watered by the Ganges. There is also another version of the division Bhāratavarsa in nine portions (dvīpa) Known as · Indra-dvīpa, Kaserumat, Tāmravarna Gabhastimat, Nāgadvipa, Saumya, Gandharva and Varuna : the last or ninth Dvīpa is surrounded by the ocean." (V. Bk. 2, ch. 111). If compared with the map of India it makes it certain that the above nine divisions may not be accommodated in it but would have to be placed on the region beyond it probably on the overseas territories of East Indies. Different theories to identify the nine dvīpas of Bhārata, have been propounded

by illustrions scholars but probably will agree to differ in attitude (vide, S. B. Chaudhuri, *Journal of Indian History* Vol. XXVII, Pt. III Dec. 1949 pp. 237. ff.). The concept of nine divisions was also known to foreigners. St. Epiphanius (the end of the 4th century) recorded that India was formerly divided into nine kingdoms (S. B. Chaudhuri, *Ibid.* p. 241). Yule's *Travels of Marco Polo*, ed. by Cordier, Vol. II. p. 432, but in the opinion of Yule it is a traditional number (Yule, *Ibid*, p. 199 fn. 10; S. B. Chaudhuri. op. cit. p. 241).

It is 1000 yojanas in extent from north to south. It extends from Cape Comorin (Kumārī) to the source of the Ganges. In its oblique extent in the north it is ten thousand yojanas. Her conqueror is said to acquire the title of Samrāt (*M* 114 9-16)

BHARGA . The *Harivaṁśa Purāṇa* narrates the story of Pratardan, the king of Kāśī, who had two sons, Vasta and Bharga. (29, 73). He probably appointed or divided his empire between them in two dominions which later on got the denomination after their respective names. (29, 73 ff) According to the *Mahābhārata* "the mighty son of Kuntī (i. e Bhimasena) conquered by force the Vatsa country and the lord of the Bhargas and then the chieftains of the Nishadhas." (*Mbh*, II, 30, 10-11, PHAI. p. 133.). Both the epic and Purānic evidences point to the position of Bharga in the vicinity of Vatsa and Kashi. The Jātaka stories also support it (*J. N.* 353, *Care Lees* p. 63) but the Apadāna seems to associate it with Kāruśa (*DPPN.* II. 345). The Pali literature refers to Sumsumāragiri as the capital of the Bhaggas where the Buddha spent his several rainy seasons and preached prince Bodhi (*S. N-Hindi*, Vol. I p. 231 ff, II p, 498 ; *A. N.* II, p. 61). This Pāli Bhagga undoubtedly stands for Sanskrit Bharga. As Bodhi is said to have belonged to the royal house of Kauśāmbi, in the Pali literature, it is on all hands agreed that in the time of the Buddha the Bhagga Janapada was a dependencey of Vatsa situated in its adjoining area. Dr. N. N. Ghosh in his *Early History of Kauśāmbī* identifies Suṁsumāragiri, the capital of the Bhaggas with modern Chunar and has been followed by scholars since then. It suggests that the Bharga Janapada included the region round Chunar and the guess of Dr. H C. Ray Chaudhury "between the Jumna and the lower valley of the Son" is near the truth.

BHĀRGAVA : The country got its name after its inhabitants i e. the Bhargavas. There are reference to them in the Brāhamanas and Upanisads (V. I. II, 101 ; *Paṇinic India as known to Pāṇini p.* 8, *Mbh.* VI. 9/50) and the Purāṇas. (cf. *AIHT*. p. 193 ff.). But the description in the different sources shows their relation with different places to which they offered their name in some form or the other. The *Mahābhārata* talks of the Bhārgavas in the west of India, the country around the Gulf of Cambay in or near Anarta which comprised the river Narmadā and Mt Vaidūrya But they were driven out of that territory by the Haihayas and settled in the region round Gādhinagar (Kānyakubja) and probably spread up to Vatsa and Kārusa (see Bhārgava, cf. Article of Sukathankar on the Bhārgavas in नागरी प्रचारिणी पत्रिका and also in English in *BDCRI*, *AIHT*. 192 ff.) The reference in the *Aṣṭādhyāyī* led Dr. Agrawala to call them as Vatsa Bhargava (*I. P.* p 8) The Purānic texts class them in association with Pragajyotiśa, Puṇḍra and Anga etc. (Sircar *GAMI* p. 28). Their connection with eastern countries led certain scholars to locate them in a part of Assam which is inhabited by the Bharas; while other scholars regard the reading of the Purānas incorrect and their location doubtful.

BHARGAVEŚA : A sacred Linga on the Narmadā (*M.* 192.1: *P. I.* 19.1)

BHĀRGAVĪ : It is a small river near Puri in Orissa. It was called Daṇḍabhaṅga from the fact that Nityānanda broke at Kamālapura, on the bank of this river, the Danda or ascetic-stick of the celebrated Saint Caitanya and threw

the broken pieces into the stream (*Cr.* II). It was also called Bhāgı.

BHARIKA : The Apadāna (p. 440) mentions a number of high peaks of the Himalayas, Bharika being one of them.

BHARTTRI-STHĀNA : Same as the Svāmi Tirtha (P Svarga ch. 1, 39, 56) *Mbh.* III 85 60). Here the god Mahāsena is 'nitya sannihita'.

BHARU . The name of a kingdom of which Bharukaccha was the seaport In the *Divyāvadāna* (p. 576) it is mentioned as Bhiru.

BHARUCCA . Same as the ancient Bharukaccha. Vide Bharukaccha

BHARUKACCHA · The Buddhist Jātaka stories talk of it as a prominent city of Surattha Janapada. (*Ip* Vol. II p. 359) The Susandhi Jātaka refers to it as a flourishing sea-port and centre of trade export and import But the Bharu and Suppāraka Jātaka includes it in Bharu-Janapada. But we would have to include this Bhiru Janapada within the bounds of Surattha Ptolemy and the Periplus of the Erythraean Sea refer to it as Barygaza Both sources testify to it as a sea-port. Ptolemy places it about 30 miles from the sea on the north side of the river Narmadā The *Bhāgavata Purān*: (VIII, 18, 12) also attests to its situation on the northern bank of Narmadā, but the *Mārkaṇḍeya Purāna* (Vangavasi ed ch. 58, v. 21) locates it on the river Venvā which is against the other evidences.

It appears that in the later period Bharukaccha was regarded as a separate region than the depedency of Surattha. The *Divyāvadāna* (544 ff.) cites a story ascribing its foundation to a certain Bhiruka who migrated to this town from Sovira country. But the legend cannot be believed for the simple reason that the kingdom and its sea port had existed long before The Puranic list of the peoples groups Bharukaccha along with Maheya, Kacchīya, Surāstra and Ānarta (cf. Sircar, p 33 and note.). The Māheyas were the people of the Mahi valley, Kacchiyas the people of Kaccha and Suraṣṭra the south Kathiawar. This shows the separate existence of Bharukaccha side by side the Surāṣṭra country. According to the Purānas Bharukaccha (Bhrgu-Kaccha) was so called because of its association with the saint Bhrgu and his descendants. Bali performed sacrifices here under the priesthood of Sukrācharya and was deprived of his kingdom by Visnu in the Vāmana form (*M* ch. 114). The *Prabandha cintāmani* refers to it as Bhrigupura (p. 136).

In the seventh century when Hiuen Tsiang visited India Po-lu-kie-che-po or Bharukaccha was from 2400 to 2500 li or from 400 to 417 miles in circuit, and its chief city was on the bank of the Nai-no-ho or Narmadā river and close to the sea "From Hiuen Tsiang's measurement of its circuit, the limits of the district may be determined approximately as extending from the Māhi river on the north to Damon on the south and from the Gulf of Khambay on the west to the Sahyādri mountains on the east" (Cunningham, *A G I.* p 275). This tallies well with the description of Puranas referred to above. It is modern Bharoch or Bhroach in Kathiawar.

(For its further references readers are referred to the Buddhist image inscription of Huviska, *E I* XXIII, Pt IV) Granto of Jayabhatta III *Luder's List* No, 1131, *Mbh* II, 51. 9-10, *Milinda Panho* p 331, *Brhatsamhita* XIV II, *Yogini tantra* 2.4, *Kathā Saritsagara* Pt. 1 ch 6) etc.

BHARUKACCHARANĪ · This village was situated in Suratthā (*Vya Bhā* 10 10). Its exact location is not known.

BHARUNDA · It is a village in the Godwar district of the Jodhapur state where an inscription has been discovered (*H G. I.* p. 310)

BHARUṆḌAVANA : The *Rāmāyana* (II. 71.5) locates it in the country of Matsya.

BHĀSA : It is perhaps the Bhāsanāth hill, a spur in the Brahmayoni hill in Gaya. See Gaya [*Anugītā* (*S. B. E*) Vol. VIII p. 346].

BHĀSKARA - KSHETRA : It finds its mention in the inscriptions on the copper-plates from Mutimadugu.

It is another name of Prayāga (See Raghunandana's *Prāyaścitta Tattvam*, Gangā Māhātmya (p. 193) while the *Tirtha-Sāra* (p. 20) says that it is Konaditya or Konārk. This seems to be the correct view. Dey (p. 32) simply follows the *Prāyaścitta Tattvam*. The *Epigraphia Indica* (XXV. Pt. IV) says that it is Hampi in the Bellary district, which was the capital of the Vijayanagar kings. (Oct 1930 p. 190).

BHASMAGĀTRAKA : A sacred Tirtha mentioned in the *Linga Purāna*. (I. 92 137)

BHASMAKŪTĀDRI : A Tirtha in Gaya. (*Vām*. 109 15)

BHĀṬAŚĀLĀ · It is a village Ghoraghāta P. S. within the district of Dinajpur. (*J. IS.*, *Letters*, Vol. XVII No 2 1959, p 117).

BHĀTERĀ · This village is situated about 20 miles from Sylhet. (*E. I* XIX. p. 277 The Bhāterā copper-plate inscription of Govinda Keśavadeva, 1049 A. D.).

BHĀTĪ : Fakir Muhammad placed Bhati to the west of Bangāla out of confusion. The Bengali ballad Mānik Chandra-rājār Gāna says "Bhāti haite āila Vangāla lambā lambā dāri," the Vangālas (people of Vangal proper) with their long beards came from Bhāti (southern country). It proves that the people who originally composed the above ballad equated Bhāti with Vangāla. The *Caṇḍīmangala bodhinī*, (II, p. 765) also speaks to this effect.

BHATTĀRAKAMAṬHA : Bhattārakamatha mentioned in the *Rājataranginī*, (VI. 240; VII 288; VIII 2436) is generally identified with Brad'mar at about a quarter mile from Śrinagara lying between the fourth and the fifth bridges on the right bank of the river Sutlej. It is repeatedly mentioned in the *Rājataranginī* as a building of considerable size and strength (See also *Vik*. XVIII 11). The Mathas were built originally for the purpose of Sarai and occasionally used as a place of defence, and on certain occasions served the purpose of prison. Queen Diddā is said to have sent her infant babe there at a critical occasion. (*Ibid*, VI. 240)

BHAṬṬASŪPAGĀMA · A village in Rohaṇa where a great battle between the forces of Parākkama Bāhu I and the rebels who wished to take possession of the Buddha's Tooth relic and alms bowls, was fought. (*Cv*. LXXIV, 135).

BHAUTIKALINGAS : For the five Bhautika or the Elementary images of Śiva see, Cidambaram.

BHAVACCHEDA : The village of Bhavaccheda famous for the caityas and other sacred buildings was founded by Vajrendra, a minister of the Kashmirian king Yudhisthira II. (*Rāj*. III, 381).

It is supposed to have left its name for the modern Buts, a village situated in the Vular Pargana 75° 8″ long. 33° 54′ lat of Kashmir. It is marked as 'Ballo' on the larger Survey map one mile to the south of Mir-Sangrāma' (Stein *Rāj Trans*. Vol. I. p. 106).

BHĀVATĪRTHA : A sacred Tirtha on the bank of the Godāvarī (*B*. 153-1).

BHAVIṢYABADRI : A locality in Garhwal district in Uttarpradesh on the Himālayas The *Skandapūrāṇa* (Kedārakhaṇḍa 88th Adhyāya.) mentions Bhaviṣyabadri on the bank of the the Dhavalī Gangā on the right spur of the Gandhamādana hills. In ancient time a great sage Agastya worshipped Hari at this place. There are two streams at the place one of which is hot. Agni is said to have practised penance here.

BHAYĀNAKA : One of the sub-divisions of Bhāratavarsa mentioned in the *Skanda Purāṇa*, as having one lakh of villages. (*Sk*. Māheśvara kh, Kumārikā kh ch 39).

BHEDĀDEVĪ · Near Gangodbheda, the present Banda-Baror west of Śrīnagara in Kashmir (*NM*. 1522).

BHEDĀGIRI : It finds its mention in the *Rājataranginī* (I. 35). It is the site of the Gangodbheda Tīrtha in the mount Himavat and is now known as Budabrar in Kashmir. (For detail see Stein *Rāj. Trans*. Vol. II. Note A in Appendix).

BHENNĀKATA : A janapada mentioned in the *Jātaka* (*VI*, 237-G. 1062). It is most pro-

bably the same as Beṇṇākataka occurring in the Nasik inscriptions where it is taken to be situated in the district of Govardhana i. e. Nasik) (*E. I.* VIII. pp. 67-71; Rapson's *Coins of the Āndhras,* Introd. pp. xxvii, xxix). Mr. V. S. Bhakhle however rightly separates Bennākataka from the Gobaddhanasa and looks for Beṇṇākaṭaka out side the district of Nasik. He has successfully tried to identify the country with the tract round about modern Kolhapur and watered by the Beṇā or the modern Kṛṣṇā [*J. B. B. R. A. S.* III, (N. S.) pp. 87 ff].

A city by name Beṇṇāyada occurs also in two old Jain stories given in Jacobi's *Erzahalngen* (Trans. J. J. Meyer . *Hindi Tales* pp 205, 223) which we take to be the same as our Beṇṇākaṭa.

BHERĀGHĀṬA : This place is situated on the bank of the river Narmadā four miles far from Jabbalpur in Madhya Pradesh. On the northern bank of the river is the confluence of the Vaingaṅgā. At a little distance from Bherāghāta is a water-fall called Dhūāndhāra fall. Here has been found a stone inscription belonging to the queen Alhanadevī of the Cedi year 907 (*E. I.* II. 7 ff).

BHERAṆDA : It is said that Bheraṇḍa was known for its sugarcane. (*Jiñā.* 3.335). It has not been identified.

BHERAVĀYA : A rock-cave near Himavān, where Sambula Kaccāna dwelt in meditation. (*Thag. A.* I. 314).

BHERUVA : A city—the residence of Asayahaseṭṭhi (*Pv. A.* 112. 118-119).

BHESAKALĀVANA ; It was located in the neighbourhood of the Suṁsumāragiri of the Bhargas where the Buddha once stayed. It was also named as Kesakalāvana. (*M. N.* 11.91: *J.* III 157).

This park certainly belonged to Bodhi who became an ardent supporter of the Buddha (*M. N.* I. 513 ff.).

This grove was so named because its presiding spirit was a Yakkhiṇī called Bhesakalā (*S. A.* II. 181). The *Divyāvadāna* (182) calls it Bhisanikāvana.

BHEṬĀLIKĀ : This village is situated in the district of Pacchatri. (*E. I.* XXVI. Pt. V. January. 1942, p. 209).

BHETHISṚNGA : It may be identical with Barsinga on the Brāhmaṇī river. It is mentioned in the Indian Museum plates of Gāṅga Indravarman (*E. I.* XXVI Pt. V. October 1941. p. 168).

BHIDYĀ : The river Bhidyā which figures in the *Aṣṭādhyāyī* (III. 1.115) is most probably the river Bai, which rises in Jammu about 15 miles to the west of Ujh, and flows into the Rāvi in the Gurdaspur district in the Punjab. The name Bhidyā suggests that it dried up in summer but flowed in terrents in the rainy season as indicated by Kālidāsa in his *Raghuvaṁśa* (XI 8) see Agrawala : *I. P.*

BHIKṢUKIPARAKA : Mentioned in the *Rājataraṅgiṇī* (VI 191) in relation to a terrible conflagration which arose from the vicinity of the Tungeśvara market and reached that place, in the reign of the Kāśmirian king Abhimanyu (A. D. 958-972). The position of the locality is unknown.

BHILASARA : It is also known as Bhilasanda, in the district of Eta, in Uttar Pradesh Hiuen Tsiang named it Pi-lo-san-na. (Watters, Vol. I. p. 333).

BHILLAMĀLA : Bhillamāla is mentioned in the Saindhava Copper-plate, grants from Ghumli and it may be identical with the present Bhimnal, 80 miles to the north of Patan and 40 miles to the east of mount Abu, Rājputana (*E. I.* XXVI (*E. I.* XXVI Pt. V. January, 1942, p. 204). It was the ancient capital of Gurjaras from the 6th century A. D. to 9th century A. D. (*H. G. I.* p. 311).

It is said that dramma, a silver coin, w current in this town. (*Bṛh. Bhā. Vr.* 1. 1969, *Niśī. Cū.* 10. p. 616).

BHĪMA : Same as Vidarbha (*Devī.* ch. 46).

BHĪMĀ : Same as Bhimarathī. See Bhimarathī.

BHĪMĀDEVĪ : It may be the modern village Brān in Phāk pargana on the eastern shore of the Dala Lake in Kasmır (*Rāj*. I. 135; *HC*. IV. 40). The identification of Bhīmādevī with Bran finds support from the Nīlamata (1032) which refers to this Tīrtha in relation to that of Sureśvarī, situated at a distance of about two miles to the north on the side of the hill range above Bran. The Tīrtha of Bhīmādevī is no longer known but it may be located somewhere at the fine spring rising from the hillside near the hamlet of Dāmpor at a spot now marked by a Mohammadan shrine.

BHĪMATIKA · This place mentioned in the *Rājatarangını*, (VII. 6) has probably given its name to that of Bumai a large village in the Zainagir Pargana in Kashmir situated 74°. 30′ long. 34° 2.2′ lat. (Stein. *Rāj*. *Trans* Vol. I. p. 267 fn).

BHĪMAPURA Vidarbha Nagara or Kundinapura, the capital of Vidarbha. (See Kundinapur). Same as Dākinī (*Śiva*, Uttara Kh. ch. 3).

BHĪMARAKṢĪ : A river mentioned along with the Godāvarī in the *Kūrma Purāṇa* (I ch. 46 Bangabāsī ed.)

BHĪMARATHI . A city. (*Bu*. XVII 4, *Bu A*. 186).

BHĪMARATHI : A river.

According to the material furnished by the Purāṇas for the Ancient Geography of India it rises from the Sahya mountains. [*M*. 22, 45; 114, 29, *P*. 24, 32; *Vā*. 87, 3, *Vām*. 13, 30].

It may be identified with modern Bhīmā a tributary of the river Kṛṣṇā. The Aihole inscription (*E. I*. VI 9) of Cālukya Pulakeśin II shows that it probably formed the northern frontier of his kingdom. Two kings Appayika and Govinda advanced as far as to its nothern bank but Pulakeśin dissuaded Govinda and expelled Appayika in the Battle. The Vakkaleri Plates of Kīrtivarman II also mentions it. (*E. I*. V. p. 200 ff.)

BHĪMAŚAṄKARA : It is one of the 12 Jyotirliṅgas, It is said to be situated at two different places—one on a peak on the bank of the Brahmaputra near Gauhāti in Assam and the other on a peak of the Sahyādri mountain 200 miles to the south-east of Bombay. This peak is also known as Dākinī Śikhara, where Śiva is said to have rested after killing Tripurāsura.

BHĪMASENA-KAPALLĀ : A Caitya where the Buddha declared that he would get the great salvation after three months. It is situated one mile to the north-west of the pillar of Aśoka at Vaiśālī.

BHĪMASTHĀNA · A sacred Tīrtha visited by Yudhiṣṭhira (*Mbh*., III. 82) It is mentioned also in the *Padma Purāṇa* (Svarga Khaṇḍa ch. 11. ff). It is identified with Takti Bāhi about 23 miles to the north-east of Peshawar and 8 miles to the north-west of Mardan. It contains the Yoni Tīrtha and the celebrated temple of Bhīmā Devī described by Hiuen Tsiang The temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncoan valley.

BHĪMASVĀMIN : A sacred rock in Kashmir worshipped as the embodiment of Ganeśa, mentioned in the *Rājataraṅgiṇī* (III. 352).

BHĪMATĪRTHA : A sacred Tīrtha mentioned in the *Agni Purāṇa* (109.12.)

BHĪMAVANA : It is perhaps the ancient name of the extensive forest round the range of the great table land called the Pathar (*E. I*. XXVI. Pt. III. July 1941. p. 101).

BHIMBHARA : Cunningham locates Bhimbhar at the foot of the outer hills, in the centre of the tract between the Vitastā and the Chenab. It was the centre of a little hill-state.

BHIMEŚVARA · A Tīrtha sacred to Pitris on the Narmadā (*M*. 22.46 and 75.191.5; *K* .II 41.20 and II 44.15: *P* I 18.5).

BHISANIKAVANA : Bhesakalāvana is called also Bhisanikavana in the *Samantapāsādikā* (III p. 867: *Dr*. p. 182).

BHĪṢMACANDIKĀ : A sacred Tīrtha in Vārāṇasī (*M*. 183. 62).

BHĪṢMEŚVARA : A liṅga in Vārānasi. (*L.* quoted by *Kt. T.* p. 66.).

BHITARĪ : Referred to in the Bhītarī Stone Pillar Inscription of Skandagupta it is located at a distance of about 5 miles to the north-east of Sayyidpur, the chief town of the Sayidpur tahsil of the Ghazipur district U. P (*C. I. I.* Vol. III).

BHOGAKAḌA ; According to the *Vāsudevahindi* Bhogakada was situated near the Vindhya region (*G. E. B.* p. 62. p. 100). Probably same as Bhojakaṭa. See Bhojakaṭa and Bhojakatanagar.

BHOGANAGARA : This city is frequently mentioned in the *Suttanipāta.* Here the Buddha stayed on his last journey, to the Ānandacetiya. (*Dī.* II. f 124 f). It was the 7th station in the way from Śrāvasti to Rājagrha According to Dr. H. C. Ray Chaudhury it formed the part of the Vajji Samgha. Dr. B. C Law (*India as described in the early texts of Buddhism and Jainism*, pp 53-54) locates it in the country of the Mallas. Rāhuljī includes it in Vajji Janapada but seems to be doubtful hence marks it with interrogation. (*Dīghanikāya, Hindi Translation,* p 325).

It is thus not certain whether it lies in the country of the Mallas or in that of the Vijjis. We incline to include it in the country of the Mallas due to its nearness to Pāvā, as it is also supported by the Tibetan tradition.

Bhiksu Dharamrakshita identifies it with the village Badaraon 6 miles to the west of the Tamakuhi state of Bihar. The situation of this village corresponds well to the Pali description. The vicinity of it is marked with the site of the ruins of an ancient Buddhist Stūpa.

BHOGAPUR : It is stated in the Jain sources that Lord Mahāvīrā visited this place from Sum sumāra Pura and procceded thence forth to Nandiggan or Nandipura. He had to face certain annoyances caused by Mahendra Ksatriya. The locality abounded in a type of stone which provided material for polishing of the monk's pots.

BHOGAVADHANA : (Bhogavardhana). It seems that Bhoganagara of the Pāli literature described above and this Bhogavardhana are two different localities. The Pāli evidence tends to show the location of Bhoganagar in the vicinity of the Vajji and the Mallas, as described above, whereas the Purānas unanimously suggest to its location in the southern region. It has been grouped, in the Purānic text along with Mūlaka, Aśmaka, Kuntala etc Aśmaka was contiguous to Mūlaka and had its capital at Paudanya, identified by Ray Choudhury with Bodhan in the Nizamabad district of Andhra Pradesh. Bhogavardhana reminds us of the Bhokardan Taluk of the Aurangabad District, Bombay. (Sircar p. 30, note 31. note).

BHOGAVĀN , A mountain the inhabitants of which were conquered by Bhīmasena in course of his Digvijaya. (*Mbh.* II. ch. 30/12).

BHOGAVATĪ : The stream of the Ganga and a town in the netherworld are known as Bhogavatī. (*Mbh* Deccan recension ch. II. 38 29). But Mr Dey in his remarkable work on '*The Rasātala or the under world*' identifies it with Balkh—the Bacteria of the Greeks. 'The name of Bhogavatī', he says is the sanskritised form of Bakhdhi mentioned in the *Avesta.* ch. I. (*S. B. E.* Vol. I. P. 2), which was the ancient name of Balkh'.

It is however, possible that the place is identical with its namesake Bhogavatipura, Nāgapura, the capital of Śavaka-the Tamilian form of Jāvā. See, S K. Aiyanagar, some contributions pp. 374 ff., it was also another name for Ujjayini : Ray Choudhury, *P. H. A. I.* p. 378. Thus it seems that Bhogavatī was essentially a general name for a Nāga capital. It is also a Tirtha of special interest of Vāsuki at Prayāga (*Mbh.* III. 85.77: ch 186.27) called the altar of Prajāpati (*M.* 106.46: 110.108: *A. g.* 111.5: *P.* III. 63.95). *Kālikā Pūrāṇa* (50.4) regards it as the capital of Kakuṣṭha of the Iksvāku race. It is also another name of the Sarasvatī (*Mbh.* V. III. 24.20).

BHOGAVATĪNAGARA : This city is of frequent mention in the stories of the Jātakas. (See *Bu. Bhu.* p. 30).

BHOJA : See Bhojapura (*P.* Svarga ch. 3).

BHOJA; BHOJAKAṬA : The locality of the Bhojas has been mentioned in the RE, V, XIII of Aśoka along with Rāṣṭrikas and Pāladas. King Khāravela of Kalinga is said to have subdued them and received homage. (Hāthigumphā inscription of Khāravela.) The *Mahābhārata* talks of a Bhojakaṭa conquered by Sahadeva (II, ch. 31, 11-12): the Udyogaparva states that Bhojakata was founded by Rukmin, the brother of Rukmiṇī, who took a vow that he would never enter his capital again until he had slain Kṛṣṇa in fight, failing in it, in pursuance of his vow he founded the city. (cf. *Vi* V. ch. XXVII). It is stated to be the capital of Vidarbha which probably corresponds to the Bhoja country.

The *Mahābhārata* includes the Bhojas in the Yadu family while the Purānas state that they branched off from the Haihayas a branch of the Yādavas (cf Pargiter *AIHT*. p 102) The geographical texts of the Purānas place the Bhojas along with Daśārnas and Kiskindhakās in the Vindhya region The Daśārnas formed part of Eastern Malava and the adjoining regions. The Kiskindhakās may be the people of Kakind in Jodhpur. (Sircar. p. 34). This points to the position of the Bhojas in that region. The Chambal region which can be sub-divided into two distinct natural sub-regions, are drained by the Chambal and its southern tributaries and the other drained by a major and important northern tributary the Banas (the Parṇāsā). These two basins are separated by a series of ridges of the Aravallis. The natural centre of this region is Bhilwara about 80 miles north-east of Udaiur. This region appears to be the Bhoja Janapada of the Purānas, since it satisfies all the conditions of space-relationship as regards routes, proximity to Avantī, association with the Yamuna and the Chambal and its sheltered position so essential to the establishment of an independent political unit.

As stated above, some on the authority of of the Bhojakata being the capital of Vidarbha, identify the Bhoja region in Berar and see in Bidar the shadow of ancient Vidarbha. According to them the Bhojas later on migrated further southward and founded a kingdom in the Goa region (Sircar p. 34; cf. Law. *H. G. I.* p. 144.) In the *Khilaharivaṃśa* Bhojakata is expressly identified with Vidarbha. cf. VI. LX. 32).

Rukmī, brother of Rukminī, the beloved consort of Kṛṣṇa founded Bhojakatapura the second capital of Vidarbha (*Mbh.* V. ch. 158. 14.15.). It was conquered by Sahadeva, one of the Pāṇḍavas (*Ibid* II. ch. 31.11.12). It was near the Narmadā (*Hv.* ch. 117). Bhojakaṭa pura or briefly Bhojapura may be identified with Bhojapura which is six miles to the southwest of Bhilsa (Vidiśā) in the kingdom of Bhopal on the north of the Narmadā (*Bhilsa Topes* p 363). In the Chammak Copper Plate inscription, of Pravarasena II of the Vākātaka dynasty Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak i. e. the village Charmānk of the inscription, four miles south-west of Elichpur in the Amaravati District is mentioned as being situated in the Bhojakata kingdom (*C I. I.* III; 236: *JRAS* 1914 p. 321-).

BHOJAPĀLA: It is another name of Bhopal in Madhya Pradesh. Bhopal is an abbreviation of Bhojapāla or Bhoja's dam which was constructed during the reign of Rājā Bhoja of Dhārā to hold up the city lake (Knowles-Foster's '*Veiled Princess*', *Ind. Ant* XVII 348).

BHOJAPURA : 1. The capital of the Bhojas was Mathurā (*Bhāg P.* Pt. I ch. 10). 2. Another place of this name is near Dumraon in the district of Shahabad in Behar. (*Bihar and Orissa. Dist. Gazetteers* Shahabad, by O' Malley, 1924. 0. 158). 3. It is identical with Bhojakatapura containing the temple of Bhojeśvara Mahādeva and a Jain temple (*JASB* 1839 p. 814). This temple was built in the 11th century A. D. It is the Stagabaza or (Tatakabhoja or Tank of Bhoja) of Ptolemy. 4. Another Bhojapura is on the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kannauj (*E. I.* Vol. I. p. 189).

BHOṬA : Same as Bhoṭānga.

BHOṬĀNGA : According to Lassen it is the modern Tibet (E. I. Vol. I. P. 124). According to the *Tārā Tantra* (Book III) Bhoṭa extends from Kashmira to Kāmarūpa and to the south of Mānasarovara. The present Bhotan is a small state to the north of Bengal. It is also known as Bhūtapura. Several Tibetan inscriptions refer to the name as Bhoḍa which has been corrupted by the Indian writers as Bhoṭa. Bhoṭiyā or Bhūta was also applied to the border tribes living between India and Tibet.

BHOṬĀNTA : Identical with Bhotānga. (*JRAS* 1863. p. 71).

BHOYANI : A Jain Tīrtha 20 miles away from Kalola. In the Jain temple of this place is placed the image of the sage Mallinātha Svāmī

BHRAMARAVADRA : The ancient name of Burma

BHṚGU-ĀŚRAMA : This Āśrama is in the district of Ballia in Uttar Pradesh which is said to have been the capital of Rājā Bali. Bāwan, situated about six miles to the west of Hardoi, also claims the honour of being the capital of Rājā Bali who was deprived of his kingdom by Viṣṇu in his dwarf form (Vamanāvatāra). The sage Bhṛgu once performed asceticism in Ballia It contains a temple dedicated to the sage which is frequented by pilgrims. Ballia was once situated on the confluence of the Gaṅgā and Sarayū. It was called Bāgrāśan, being a corruption of Bhṛgu Āśrama. The Sage "is said to have held Dadri or Dardara on the bank of the Gaṅgā where he performed his ceremonies on the spot called Bhrgu Āśrama or Bhadrason (Bagerasana, Rennell)— Martin's *Eastern India* II p. 340. It was also called Dadri Ksetra Here a fair is held every year called Dadri Melā. See Dharmāraṇya. Bharoach was also the Āśrama of this Ṛṣi. The *History of the Dharmaśāstra* (p. 739) on the authority of the *Skandapurāna* locates it on the bank of the Narmadā (*Sk*. I. 2.3; 2-6).

Another Bhṛgu Aśrama is on the Gomatī kuṇḍa one mile away from the Revatīkuṇḍa near the Abu mountain. (*K. T.* p. 399).

BHṚGUKACCHA : Identical with Bharukaccha which is a corruption of Bhṛgu Āśrama. It was the residence of the Sage Bhṛgu (*Bh.* Pt. II. ch. viii 18. 2; *Sk.* Revākhaṇḍa, ch. 182).

BHRGUKṢETRA : Same as Bharukaccha.

BHRGUKUṆḌA : A sacred Kṣetra near Stūtasvāmina (*Var.* 148.48).

BHṚGUPATTANA : A well-known place of pilgrimage near Kedāranātha in Garhwal.

BHRGUPURA : Identified with Bhṛgukaccha (Tawney : *Prabandha Chintāmaṇi* p. 136). It contains a temple of 20th Jain Tīrthaṅkara Suvrata.

BHṚGUTĪRTHA : 1. This Tīrtha is located on the Narmadā (*P. I.* 20.23-57, *M.* Ch. 193-23-60. *Kū.* II. 42.1.6) At this place Paraśurāma regained his power taken away by Rāma. (*Mbh.* III. 99.34-35). It is the present Bherāghāṭa containing the temple of Causaṭha yoginīs, 12 miles to the west of Jabalpur on the Narmadā between the Marble rocks (Dey. p. 34).

BHṚGUTUNGA : A mountain in Nepal on the eastern bank of the Gandak where was the hermitage of the Sage Bhrgu (*Var.* ch. 146, 45-46). According to Nīlkantha, the celebrated commentator of the *Mahābhārata*, it is the Tuṅganāth mountain (See. his commentary on *Mbh.* I. ch. 216. ver. 2) which is one of the Pañca Kedāras. See Pañcakedāra. This name is mentioned in the *Vāyu Purāṇa* (23.148, & 77.82) and the *Mahābhārata* (III. 84.50; 90, 23; 130, 191). Purānas prescribe it as an appropiate place for Srāddha (*V. Dh. S* 85.16 *K.* II. 20.33; *M.* 22.31). Nanda Pandita locates it near Amarakantaka but according to some others it is on the Himālayas. According to the *Skanda Purāna* (Kāśī Khanda. 6.25) it stands in Gurjara deśa. The *Vāmana Purāna* (81.33) locates it near the Vitastā and Himavat.

BHṚṄGĀRIKĀ - CATUHṢAṢṬI - PATHĀKĀ : An inscription of Paramāra Udayāditya dated Vikrama Samvat 1229 (1171 A. D.) mentions a sub-district consisting of 64 villages as the Bhṛṅgārikā Catuhśaṣti-pathākā (*E. I.* Vol, XXX pp. 210-11).

BHṚNGĪŚVARALIṄGA, A Linga in Vārānasī (*Sk.* Kāśī Khaṇḍa 33 129, *L.* quoted by *Kt. T.* p. 84)..

BHUJAṄGANAGARA : Same as Uragapura (*Pavana Dūta* Ver 10).

BHUKSĪRAVĀṬIKĀ : The village Bhuksīravāṭikā according to an old glossarist of the *Rājataraṅgiṇī* (I. 342) is the modern Buchivor, a small hamlet situated on the narrow strip of land at the rocky north-west face of the Takht hill. King Gopāditya is said to have removed to this confined and secluded spot the Brāhmanas who ate garlic (*Ibid*).

BHŪLIṄGA · The Bhūlingas should be the same as Bholingas of Ptolemy settled in the north-west of Aravallis Bhūlinga appears to be no other than Kulinga which figures in the *Mahābhārata* (VI ch 10-38) and the *Rāmāyaṇa* (II. 68 16) on the route connecting Sāketa and Kekaya at the points where the Śaradanda river was crossed.

In the Bhuvanakośa, it is mentioned as a member state of the Śālva confederacy and the reading should be accepted, as supported by the Purānic texts. The alternative reading Kūlinga is also in order, where 'Kū' is an equivalent of Bhū. Kūling, however, is a corrupt reading. (*Purāna-Bulletin* Vol. V. No. 1. Jan. 1963 p. 162).

BHŪLISSARA : It is a holy place mentioned in the *Āvaśyaka Cūrṇī* (II. 291). It is not identifiable.

BHŪMARA · This village mentioned in the Bhumar stone Pillar Inscription of the time of the Imperial Guptas, stands at a distance of about nine miles to the north-west of Unchera, the chief town of the state of Nagod in Central India. (*I. H. Q.* XXI. No. 2).

BHŪMICAṆḌEŚVARA : A sacred Linga in Vārānasī. (*Ag.* 112.4).

BHŪMITĪRTHA : A holy Tīrtha mentioned in the *Agni Purāṇa* (109.12).

BHURAVĀDĀ : This village is situated in the Rājanagara district, in Central India. (E. *I.* XXIV. Pt. II. April 1937).

BHŪRIŚREṢTHIKA : Present Bhūriut an important place of a Parganā in the sub-division of Ārāmbāg in the Dist. of Hoogly in Bengal (*Prab. Cand.*, Dey's notes on the District of Hoogly in *J. A. S. B.* 1910, p. 599).

BHŪSĀGĀRA : It was a threshing floor in Ātumā which stood between Kuśinārā and Śrāvastī. Buddha once stayed here (Vin. i. 249). While he was staying here, a thunderbolt fell on the ground and brought about the death of two peasant brothers and four bullocks, but the Buddha though present very close to that ground knew nothing of it. (*Di.* II. 131 f.).

BHŪSIKA : An ancient Janapada mentioned in the *Mahābhārata* (VI. ch. 9.58).

BHŪTAGANA · A mountain near Himavān (*Ap.* 179· *Thag* A. I. 215).

BHŪTALAYA : The *Mahābhārata* mentions it as a village which was a rendezvous of thieves and robbers. The village was watered by a river in which bathing was strictly prohibited. (*Mbh* III. 129 9).

BHŪTĀLAYATĪRTHA : A sacred Tīrtha on the Sābhramatī where the river Candanā becomes Prācī (*P.* ch. VI. 158.1). The *Vāmana Purāṇa* (34.47) also mentions it but its location is uncertain.

BHŪTAMAṄGALAGĀMA : A village in the Cola country in South India. Buddhadatta lived there in a monastery built by Venhudāsa. (*P. L C. p* 107).

BHŪTAPURA : Same as Bhotānga.

BHŪTEŚVARA : A temple in Mathurā in Uttar Pradesh (*Var.* 169 19); The *Nīlamata Purāṇa* (1309, 1325, 1327) ; The *Rājataraṅgiṇī* (I. 107; II 148), and the *Haracaritacintāmaṇi* (4.85) place it in Kasmir where it is called Bhutsher. This is included in Nandi Kṣetra. Śiva's residence is on a mountain spur which stretches south-east from Haramukha peaks. It is referred to in the *Ain-i-Akbari* (Vol. II. p. 364) by Abul Fazl. The *Kūrma Purāṇa* (1.35.10) and the *Padma Purāṇa* (I. 37.13), locate it in Vārāṇasī.

BHUṬṬAPURA : The town Bhuṭṭapura mentioned in the *Rājataraṅgiṇī* (VIII. 2431) was founded by Buṭṭa, one of the ministers of King Jayasimha (A D. 1128.49) of Kashmir. It is supposed to be the village Butapor existing in the Machipor Pargana in Kashmir though the identification is uncertain.

BHUṬṬARĀSTRA : Bhuttarāstra mentioned in the *Rājataraṅgiṇī* (viii. 2887) is probably identical with the Dras territory which adjoins the upper Sind valley, and can easily be reached from the Darad territory on the Kishangangā. (Stein. *Rāj. Trans*. Vol. II. p 227-28 fn.).

BHŪVANEŚVARA : A Linga in Vārānasī. (*L.* quoted by *K. T* p. 56).

BHUVANEŚVARA : Bhuvaneśvara is an inland out-of-the-way town on the right side of the Puri Road at a distance of about twenty miles from Cuttack. According to the District Gazetteer it is included in the boundary of Killa Khurda, Pargana Dandimal, and is known under the name of Mauzā Gosāgar. It is an insignificant uninviting place with no wealth, no commerce and no manufactory, peopled by hungry priests and desolate in every respect.

It is nevertheless, a most interesting field for the antiquarian, abounding as it does in architectural remains of the highest value and connected as it is with historical associations of rare importance

The earliest mention of Bhuvaneśvara in the Temple records of Puri occurs in connexion with the reign of Yayāti Keśari, who ruled from 474 to 526 A. D. "Before the accession of the family called the Keśarī Vamśa, the accounts are so replete with obvious falsehood, contradiction, inconsistency and anachronism as to be equally unintelligible and unworthy of notice." Yayāti made great preparations for the erection of the great temple there but did not live long enough to complete it. His successors for twenty-four generations held their court in Bhuvaneśvara until Nṛpatikeśarī in 940-50 A. D. founded Cuttack and removed the seat of government to the new capital,

According to General Cunningham—"The ancient metropolis of the country was Kaṭaka on the Mahānadī river, but Yāyati Keśari removed it to Yayatipur and that the city of Bhuvaneśvara was founded by Lalāṭendra Keśarī, but this statement of Cunningham seems wrong for Bhuvaneśvara existed many centuries before the reign of that king.

In the *Kapila Samhitā* quoted in the Ekāmra-Candrikā Bhuvaneśvara is named as Ekāmra Kānana, the 'mango forest', which comprised a circular area extending from Khaṇḍagiri on the west to the temple of Kuṇḍaleśvara near the village of Tankapani near the Puri road and from that to Balāha or Vārāhidevī close by the village of Miyapalli on the north, to that of Vihitangeśvara on the Dhauli hill to the south, including altogether an area of three Yojanas, which now bears on it no less than forty-five different villages.

The above boundary of Bhuvaneśvara is still to be circumambulated by the pilgrims in their (Kṣetra-pari-kramaṇa) going round of the city But the *Ekāmra Purāṇa* refers to the smaller circuit of the city which formed a radius of one mile round the great tower at a distance of about five Kosas or ten miles from the temple of Viśveśvara. Mitra includes Dhauli within the suburbs of the city and further tries to identify the Kaliṅga-Nagarī of the Udayagiri inscriptions with Bhuvaneśvara.

The *Ekāmra Purāṇa* relates the tradition which goes—"In former age there existed on this spot a mango tree of great merit, and because there was an only tree, the place is called the grove of one mango tree (Ekāmra Vana). The *Kapila Samhitā* also gives a similar account regarding the derivation of the name of Ekāmra (Bhuvaneśvara). Regarding the situation of the place the *Kapila Samhita* states, "on the shore of the salt-sea, there is the best of hills the Blue Hill (Nīla Śaila) and to the north of that is the noted grove of one mango tree. . . . . even here exists Pāpanāśinī."

The *Śiva Purāṇa* gives a more explicit picture of its position. "In the grand Utkala Kśetra near the southern ocean, there flows a

fine river, which taking its source from the foot of the Vindhya mountain, runs towards the east. From it has proceeded a stream by name Gandhavatī which is identical with Gaṅgā. Here that sin-destroying (Pāpanāśinī) stream flows northwards... On its bank there exists a wood known as Ekāmraka." It comprised many Hradas (lakes) and temples.

In the medieval period it was known as a geographical unit which formed the boundary of different divisions ; viz. the *Śakti Saṅgama Tantra* describes the Gauḍa country lying between the country of Vaṅga and Bhūvaneśa; the Anga country between Vaidyanātha and Bhuvaneśa i e Bhuvaneśvara in the Puri district of Orissa.

There are several tanks and temples in the suburb of the town, some of them named below. Kedāra Gaurī, Brahma-Gaurī, Kapilahrada, Vindusaras or Gosāgara tanks and Kedāreśvara, Brahmeśvara, Kapileśvara, Liṅgarāja, Rāja Rānī etc. temples.

BHŪYATALĀYA : It was a tank to the north of Bharukaccha, the modern Broach. (*L. A. I.* p. 274).

BICHHĪ : The name was found by Sir John Marshall in a seal-die at the place ; in a sealing, it is called Vichhigrāma (*JRAS*, 1911 p. 127) See Vītabhayapattana

BIDASPES . Greek name of the river Jhelum

BIHARKOTRA : It lies in the Rājagarh state, Malwa, where an inscription has been found. (*E. I.* XXVI. Pt. III, July, 1941, p 130).

BIJĀPURA : Bijapur lies in the Nimar district in Madhya Pradesh. It is an old hill fort in Satapura mountain (Luard and Dube, *Indore State Gazetteer* II 259).

BIJAYAGAḌHA : The hill fort of Vijayagadha is situated about 2 miles to the south-west of Byānā in the Byānā Tahsil of the Bharatpur State in Rajputana. (*C. I. I.* Vol. III). It finds mention in the Vijayagadh stone inscriptions of the Yaudheyas.

BIJHOLI (BIJOLIA) : It is a village in Mewar, situated at the Aravali plateau about 100 miles from Udaipur. A rock edict has been discovered at this village. The Bijholi Rock Inscription of Cahamān Someśvara describes that it was a picturesque and fortified town situated at a distance of 12 miles to the north-east of Udaipur. Vijholi or Bijholi was named in ancient time as Vindhya Vallī an important site for Archaeology and contains some ancient temples of unique form and elaborate sculptures. (*E. I.* XXVI Pt. II. 84.85). It is also popularly known as Bijoliā or Bijoliaja which may have been derived from Vindhyavallika (*H. G. I.* p. 312).

BILAPATHA : It is the place from where the Vitastā or Jhelum takes its rise (*Hc.* 12.15.17)

BILASAD : It is also known as Bilasand. It is mentioned in the Bilasad Stone Pillar Inscription of Kumāragupta. It stands about four miles towards the north-west of Aligunj in the Etah district. (*C. I. I.* Vol. III No. 10).

BILĀVA : The old locality Bilāva once mentioned in the *Rājataraṅgiṇī* (VII. 1016) in relation to king Harsa (1089-1101 A. D.) of Kashmir is supposed to be the present village Bilau situated about 4 miles north-east of Drābagrāma in the Chirath Pargana in Kasmir 74° 55′ long 30° 51′ lat.

BILVĀCALA : A Vaisnava Ksetra according to the *Bārhaspatya Sūtra* (III 120).

BILVAKA . A very fit place for Śrāddha mentioned in the *Viṣṇu Dharma Sūtra* (85 52); *Matsya Purāṇa* (22. 70), *Kūrma Purāṇa* (II. 20 33), *Mahābhārata* (XIII 25 13) and the *Nāradīya Purāṇa* (II 40.70).

BILVAPATRAKA : Mentioned in the *Padma Purāṇa* (VI 129.11) as one of the 12 Tīrthas sacred to Śiva.

BILVA-VANA : Mentioned in the *Varāha Purāṇa* (153.42) as the 10th out of 12 Vanas in Mathurā in Uttar Pradesh. Another Vilvavana Tīrtha is located at a distance of 12 miles from Mallikārjuna Tīrtha on Śrī Śaila. It contains the temple of the goddess 'Ekamā' (*K T.* p 332).

BIMBĪSĀRAPURĪ : This name is used in the

Aṭṭakathā of the *Suttanipāta* (Vol. II. p. 584) for Rājagṛha or modern Rājagīr surrounded by hills in Bihar sub-division, Patna.

BINDUKA : A sacred Tīrtha mentioned in the *Viṣṇu Dharma Sūtra* (85 12) Some editions read Bilvaka.

BINDUMĀDHAVA : A holy Tīrtha situated at Vārāṇasī mentioned in the *Matsya Purān.* (185.68); *Skanda Purāṇa,* (IV. 33 148) *Nāradīya Purāna* (II. 29.61) and the *Padma Purāṇa* (VI. 131 48).

BINDUSARAS : I. Located on the Maināka mountain near Badarī (*Mbh.* III. 145.44: *P.*VI 43-46; *Br.* II. 18 31; *M.* 121.26 and 31-32) where Bhagīratha, Indra and Nārāyana practised penance. The *Bhāgavata Purāṇa* describes it in detail (*Bh.* III. 21-33 and 39-44).

II. A sacred reservoir (Kunda) in Vārāṇasī. The *Nāradīya Purāṇa* (II. 29.59-60) states that Śiva bathed in it and the skull (Kapāla) of Brahmā that had stuck to his hand dropped from it and the Kuṇḍa came to be called 'Kapālamocana Tīrtha'.

III. In Ekāmraka mentioned in the *Brahma Purāṇa* (41.52-54). It is so called because Rudra collected drops of water from all holy places and filled it therewith.

IV. In Kashmir as a Digpāla in the east of the country, according to the *Nīlamata Purāṇa* (1116-1117).

The seven streams of the Ganges mentioned in the Purānas are said to have risen from the Bindusaras. These streams are : Nalinī, Hlādinī, Pāvanī, Śīlā, Cakṣu, Sindhu and Amitā. According to Rājaśekhara a Cakravartī king held his paramount sway in the land lying between the Cape Comorin and Bindusaras (Vide. Sircar, p. 8).

BINDUTĪRTHA : Same as Pañcanada, which see.

BIPASIS : The river Vipāśā, modern Beas is known to the classical writers as Hyphasis or Bipasis. (Sircar; p. 41 note)

BIRAJĀKṢETRA : Birajākṣetra, situated on the sacred river Vaitaraṇī, contains the deity named Birajā. The temple of Birajā is situated at Jajpur (*B.* 42.1-4). This Kṣetra contains eight holy places, e. g. Kapila, Gograha, Soma. Mṛtyuñjaya, Siddheśvara etc. (*Ibid.* 42.6-7). It is also mentioned in the *Yoginītantra* (2.2, p. 120).

BIYĀHA : Al Biruni (Sachau, *Alb. Ind I.* ch. 25) calls the river Vipāśā as Biyāh and says that it issues from the Himavat and flows towards the east of Multan and after-wards joins the Biyatta (Vitastā) and Chandrabh or Chandrāha (Sircar pp. 43-44).

BOBBILĪ : It is situated in the district of Vizagapattam of the Andhra State (*E. I.* XXVII Pt. I. p. 33).

BOD · Bod is the same as Bhautta; this is Sanskrit form of the name and that is the Tibetan form. It is Byatai of Ptolemy and identified with modern Central Tibet. (*I. H Q.* XXIV. 214).

BODHA ; The Bodhas are referred to in the *Mahābhārata* (VI. 10.37 38; 8 39) along with the Kalingas, the Sālvas and the Mādreyas, and they should be located somewhere in south-east Punjab up to Pathankot. Patañjali also mentions them along with the Udumbaras (*Mbhā* II 4.48). Dey (p. 40) states that it is the country round Indraprastha, which contained the celebrated Tīrtha called Nigamabodha, perhaps briefly called Bodha (*Mbh.* VI ch 9, 39· *P Uttara* ch 66).

BODHA-GAYĀ : See Gayā.

BODHIMANḌA · The stone-platform in Gayā lying between the temple of Mahābodhi and the famous Bodhi tree, is the same spot where Buddha attained enlightenment (*Vin.* I, 1.). This is known as 'Bodhimaṇḍa' in the Pāli literature (*Cv.* XXXVII, 215). It is also known as Vajrāsana (*Bu. Bhu.* p. 212). A monas was later erected there called Bodhimaṇḍa-Vihāra (*Mhv.* XXIX 41).

BODHIMANḌAVIHĀRA : See Bodhimaṇḍa

BODHI TARU OR TREE : See Gayā. A generic name of tree under which a Bodhisattva attains enlightenment.

BOLOR : Baltistan or little Tibet, a small state north of Kasmir to distinguish it from middle Tibet or Ladakh and Great Tibet or southern Tartary. (Dey. p. 40).

BOLYĀSAKA : The name mentioned in the *Rājataraṅginī* (V. 225) is supposed to be the present Bulıasa which is situated on the right bank of the Vitastā 73° 51′ long. 24° 11′ lat., and on the old route from Muzaffarabad to Kasmir. Even to these days, the Pahari people of Kasmir call it as Paliasa.

BOMMEHĀLU . Bommehālu has been identified with Bommetpalli situated at a distance of 7 miles from Anantapura, (*E. I.* LXXV Pt. IV. p. 190).

BONTHIKAVĀṬAKA : Bonthikavātaka is mentioned in the Kothuraka edict of Pravarasena II (*E I.* XXIV Pt. V October 1941). It is identified with modern Bothad situated 3½ miles to the north-west and two miles to the north from Mangan in the Nagpur District, Madhya Pradesh.

BRAHMA : Same as Burma It is a country in the eastern India (*Rām.* IV. ch 40). Rājaśekhara (*Kāv*. ch. 3 p 8) mentions it along with Anga, Vanga, Sumhuna and Pundra janapadas of the East.

BRAHMAGAYĀ : A place near the present temple of Viṣṇupāda, situated on the left bank of the Phalgu river in Gayā in Bihar Province is called Brahmagayā. It is seven miles away from Buddha Gayā. (*Bu. Bhu.* p. 218).

BRAHMAGIRI : A mountain lying at a distance of 20 miles from Nasik district, near Trayambaka in which the Godāvarī has its source on which the sage Gautama had his hermitage. (*P.* VI. 176. 58: Uttara. ch. 62, B. 74.25.26). Secondly it is in Coorg and is the highest peak of the Sahyas from which the Kāverī has its source (See Kāverī) It is also a Tīrtha on the bank of the Kṛṣṇa Venyā (*Tīrtha Sāra* p. 78).

For details, see *Half Yearly Journal of the Mysore University*, sec. A. I. 1940. Here has been discovered a set of minor Rock Edicts of Aśoka. (*H. G. I.* p. 146).

BRAHMAHRADA : A sacred pool mentioned in the *Bhāgavata Purāṇa* (X. 28.16-17); *Brahma Purāṇa* (III. 13.52).

BRAHMAKṢETRA : Same as Kuruksetra (*Mbh.* III. 83 4-6; *Vā.* 59-106 and 107 and 97.5).

BRHMAKUṆḌA : I. A holy pool in Badrikāśrama in the Himālayas (*Var.* 141.4-6). II. There is another pool of this name at the Lohargala Ksetra in the Himālayas where four streams fall from it. (*Var.* 151.17) Brahmakuṇḍa is the source of the river Brahmaputra. (Dey. p. 40). III. A third pool of the same name is situated in Gayā (*Vā.* 110.8).

BRAHMAKŪPA : A Tīrtha at Gayā (*Vā.* 111. 25 and 31; *Ag.* 115.37).

BRAHMAMEDHYĀ : A river mentioned in the *Mahābhārata* (VI. 9 32).

BRAHMANADA : Same as Brahmaputra (*Db.* P. Khaṇḍa. ch. 10).

BRĀHMANADEŚA : Bhārata was also known to Chinese in ancient time as Brāhmaṇadeśa because of the supremacy of the Brāhmaṇas which was undisputed in the Indian society (Watters. Vol. I. p. 140).

BRAHMANADĪ : The river Sarasvatī is so called (*Bh.* IX. 16.23).

BRĀHMAṆAKA : This Janapada is mentioned in the work of Pāṇini. (*Ast.* V. 2.71) and is identified with Brāhmanabād of Sind (*I. H. Q.* XXIX. 15). The *Kāśikā* describes it as the land of Brahmins who lived on military art. The Greeks call them Brabhamana and place them in middle Sind (Arrian VI. 16) of which the capital is still called Brahmanabad.

It is noticeable to this effect that even Rājaśekhara (9th century A. D.) names Brāhmanavāha (*Kāv.* ch. 17. p. 94) as one of the Janapadas of the Western India. Relying upon this old tradition the Muslim geographers named Brahmanabad as Brahmanaiva.

BRĀHMANAKUNDĪKĀ : A sacred Tīrtha in Kasmir (*Nīl.* 1499, 1501).

BRAHMANĀLA : A most famous place in Vārāṇasī near Maṇikarṇikā Ghāṭa, the sacred

ghat for burning the dead bodies. (Dey. p. 40).

BRĀHMAṆĪ : This sacred river flows from north-west to south-east through the district of Balasore in Orissa (*Mbh.* VI. Ch. 9.33; *P.* Svarga ch. 3). The *History of Dharmaśāstra* (p. 740) states that probably it is the Bāmanī that falls into the Cambala and quotes the *Mahābhāratā* (III. 84 58) The *Mahābhārata kī Nāmānukramaṇikā* (Gita Press, ed p. 223). states that it is a holy Tīrtha mentioned in the *Mahābhārata* (III. 84.58).

BRĀHMANIKĀ : A Tīrtha near Naimiṣāraṇya (*P.* I. 32.22).

BRAHMĀNIŚVARA : A Linga in Kurukṣetra (*P.* I 26.67).

BRAHMAPURA . It is the ancient capital of the Chamba State in the Punjab. There stand three ancient temples dedicated to Maṇimaheśa, an incarnation of Śiva, Narasimha or the lion incarnation of Viṣṇu and to Lakṣamanadevī. Cunningham thinks that Brahmapura was another name for Vairātapattana. It must have included the whole of the hilly country between the Alakanandā and the Karnali rivers. (*A. G. I.* 407 ff). According to him it existed in the districts of Garhwal and Kumaon (also see *Br. S.* ch 14). It was the Po-lo-lih-mo-pu-lo of Hiuen Tsiang and was stretched within 667 miles in circuit. (Watters, I. p. 329).

BRAHMAPURĪ : It forms a part of Kolhapur including the bank of the river Pañcagaṅgā. (*E. I.* XXIII. Pt. I. January, 1935: XXIII. Pt. II).

BRAHMAPUTRA ; The principal river of Assam was also known as Lohitya or Lauhitya, (*B.* ch. 64; *Raghu.* IV. 81; *Yoginītantra* 2.2.119) which formed the eastern boundary of Prāgjyotiṣa.

The eastern stream called Hlādinī or Hrādinī running through the country of the Kirātas (the eastern Himālaya) may be identified with upper Brahmputra.

The *Jambudīpapaṇṇati* traces its source to the stream which channels out through the eastern outlet of the eastern Lotus lake and according to modern geographical exploration it rises from the eastern region of the Mānasa sarovara. There are three important head-waters of the Brahmaputra—the Kupi, the Chema-yungdung and the Angsi chu. Sun Hedin traces its origin in the Kupi glacier (*H. G. I.* p. 213). But according to Swami-Pranavānanda of the Holy Kailāsa and Mānasa-sarovara, the Brahmaputra rises from the Chemayungdung glacier. (For further details, vide S. P. Chatterjee, *Presidential Address to the Geographical Society of India, Geographical Review of India,* Sept. 1953). According to the *Kālikā Purāṇa* (ch 82, 36) the Brahmaputra is situated between the four mountains of which the Kailāsa and Gandhamādana stand to the north and south respectively.

The river contains a deep pool known as the Brahmakunda It is situated at the place where the river emerges from the mountains and is surrounded on all sides by hills. In this pool Paraśurāma is said to have dropped his axe with which he destroyed the Kṣatriyas. (*H. G. I* p. 214).

BRAHMĀRANYA : A sacred Tīrtha in Gayā (*P* I 38 5)

BRAHMARṢI : It is the country between Brahmāvarta and the river Yamunā. It comprised Kurukṣetra, Matsya, Pāñcāla and Śūraśena (*M. S.* ch 2 v. 9) According to Manu it was the country of the Śūrasenas.

BRAHMAŚĀLĀ : A holy Tīrtha (*Mbh.* III. ch. 87 23).

BRAHMASARAS : A sacred lake in Kurukṣetra (near Thāneśvara) mentioned in the *Vāyu Purāṇa* (77.51), *Matsya Purāṇa* (22.12), and the *Vāmana Purāṇa* (22.55-60 and 49.38-39). It is known by various names : Brahmasaras, Rāmahrada and Pavanasaras. &c.

A second lake of this name is in Gaya (*Ag.* ch. 115.38: *Mbh*; III ch; 84.85; 95.11; XIII. 25.58; *Va.* 111.30). Third in Kokāmukha Tīrtha (*Var.* 140.37-39). Fourth in mount Haramakūṭa. (*S. M.* 408), Fifth in Sānandūra

(*Var.* 150.20); The sixth one is the same as Brahma Tīrtha (*P.* Sṛṣṭi Kh. ch. 19).

Now it is known as Kurukṣetra Sarovara. There are a good many remains which deserve notice from the historical point of view. According to the *Viṣṇu Purāṇa* (22.14) it was built by King Kuru before the Great War of the *Mahābhārata*.

BRAHMAŚILĀ : Brahmaśilā was situated in the eastern suburb of the city of Kanauj as suggested by the *Kāvya Mimāmsā* of Rājaśekhara (*Kāv.* ch. 17. p 94). It seems to be no other than Bathmashil referred to by Alberuni who observes : "A man marching from Kanauj to the south between the two rivers Jaun and the Ganges passes through the following well-known places.. .. Jajjamau 12 farasakh from Kanauj, Abhāpur 8 farasakh, Kuraha 8 farasakh, Barhamshil 8 farasakh, the tree of Prayāga 12 farasakh, each farasakh being equal to 4 miles or one Kuroh.

He thus gives the distance from Kuraha to Brahmaśilā as about 30 miles, and from Brahmaśilā to Prayāga as about 45 miles.

BRAHMAŚIRAS : A sacred Tīrtha at Gayā (*Kū.* II. 37.38, *N.* II. 44.66). It contains the Brahmayūpa.

BRAHMASTHĀNA : A sacred Tīrtha. (*Mbh.* III. ch. 84.103; 85.35; V. 186 26; XIII. 94.8; *P.* I. 27 2).

BRAHMASTHŪṆĀ : A Tīrtha (P. I 39.33).

BRAHMATĀREŚVARA : A Linga under Vārānasī ; (*L* quoted by *Kt. T.* p. 88).

BRAHMATĪRTHA : I. A sacred Tīrtha in Vārānasī founded by Viṣṇu dedicated to Brahmā. (*Kū.* I. 35.9; II. 37.28; P. I. 37.9-12) Dey (p. 40) identifies it with the Puṣkara lake near Ajmer in Rajasthan.

II. Some of the sources locate it in Gaya (*P.* I. 38.69; *N.* II. 45.120, *Ag* 115.36).

III. And some place it on the Godāvarī. (*B.* 113.1, and 23; *Br.* III. 13.56).

IV. and others on the Sarasvatī (*Bh.* X. 78.19).

BRAHMATUṄGA : A Tīrtha mentioned in the *Agni Purāṇa* (109.12) ; *Padma Purāṇa* (I. 24.28). A mountain of this name is mentioned in the *Mahābhārata* (VII. 80.31).

BRAHMATUṄGAHRADA or BRAHMATUṆḌAHRADA : A sacred pond mentioned in the Purāṇās (i. e. *Br.* III. 13.73, *Vā.* 77.71-73).

BRAHMAVALLĪ TĪRTHA : A sacred Tīrtha under Sabhramati (*P.* VI. 137.1).

BHAHMAVĀLŪKĀ : A sacred Tīrtha (mentioned in the *Mahābhārata*, (III. ch. 81.206) and the *Padma Purāṇa*. (P. I. 25.13).

BRAHMAVADDANA : The city of Vārānasī is often described by this name in Pāli literature. (*J.* IV. 119).

BRAHMĀVARTA : I. The country between the rivers Sarasvatī and Dṛṣadvatī in the eastern Punjab where the Aryans first settled themselves. From this place they occupied the country as Brahmarsideśa. (*M. S.* ch. II. 17). It was afterwards called Kurukṣetra It has been identified generally with Sirhind (Rapson's *Ancient India* p. 51). Its capital was Karavīrapura on the river Dṛṣadvatī according to the *Kālikā Purāṇa*. (chs. 48-49) and Barhismati according to the *Bhāgavata Purāṇa* (III 22). The *Meghadūta* (I 48) shows that Kurukṣetra was a part of Brahmāvarta.

II Brahmāvarta : A landing Ghat on the Ganges at Bithur in the district of Kanpur is called the Brahmāvarta Tīrtha and is one of the celebrated places of pilgrimage. As a Tīrtha it is mentioned in the *Mahābhārata* (III ch. 83.53-54. 84.43); *Matsya Purāṇa* (22.69) and the *Agni Purāṇa*. (109.17).

III. Brahmāvarta : On the Narmadā mentioned in the *Matsya Purāṇa* (190.7; 191.70) and the *Padma Purāṇa* (I. 17.5).

BRAHMAVEDHYA : A river mentioned in the *Mahābhārata*. (VI. 9.30).

BRAHMAYONI : It is also known as Gayāsesa and stands one mile to the south or south-west from modern Gayā. It is identical with Gayaśira, Gayaśīrṣa or Gayāsura of the *Mahābhārata* (III. 83 140: 84.85), and the Purānas, viz. *Kū.* II. 37.38; *N.* II. 44.68). Buddha

Ghosha has explained the word Gayaśirṣa as one whose back portion is like the head of an elephant (*S. A.* Vol. III. 4). It is said that King Ajātaśatru constructed a Vihāra for Devadatta at Gayāśirsa (J. i. 158, 508). (Vide; *A. G. I.* p. 458 and *H. Dh. S.*, Page 646: note 1470).

BRAHMAYONI ; Another Brahmayoni is said to be situated on the Sarasvatī and is the same as Pṛthūdaka (*Vām.* 39.20 and 23).

BRAHMAYŪPA : A Tīrtha at Gayā (*Vā.* III. 33: Ag. 115.39).

BRAHMEŚVARALINGA : I. A Tīrtha on the Śrīparvata (*Kū.* II. 41.18 ; *L.* I. 92.159-160). It is also known as Āleśvara.

II In Vārānasī (*L.* quoted by *Kt. T.* p. 115).

BRAHMODARA : A Tīrtha mentioned in the *Vāmana Purāṇa* (36.7-8).

BRAHMODAYA · A Tīrtha to the south of the Vāgamati (*Var.* 215-102).

BRAHMODBHEDA : A sacred Tīrtha mentioned in the *Varāha Purāna* (215 91).

BRAHMODUMBARA · A Tīrtha within Kurukṣetra (*Mbh.* III. ch. 83.71).

BRAHMOTTARA : It is referred to in the *Matsya Purāna* (ch. 12.50-1) along with Vaṅga and Tāmralipta as one of the countries through which the river Ganges flowed. In Rājaśekhara's *Kāvya Mīmāmsā* (ch. 17. p. 93) it is mentioned in the list of the countries of the East. Alberuni also refers to this country (Al. I. 262). It was really a Janapada in the country of Rāḍha. The *Aini-Akbari* (p. 91) records it as one of the Mahallas of Satgaon in western Bengal.

Dr. D. C. Sircar opines that Brahmottara might be connected with the name of Burma which is derived from the Mrama, one of the three tribes that migrated into Burma and ultimately lent their name as a national designation to all Burmese. (Sircar, p. 28).

BṚHAḌADHVANI : A river mentioned in the *Mahābhārata.* (VI. 9.32).

BṚHADGṚHA : A mountain in Āryāvarta mentioned in the *Kāvyamīmāmsā* (ch. 17 p. 93).

BṚHADVANA : A holy Tīrtha near Gokula where Nandgopa kept his cattle. (*Bh.* X. 5.26; 7.33).

BṚHADVATĪ : A river mentioned in the *Mahābhārata* (VI. ch. 9-30).

BUCHAKALĀ : It lies in the Bilāḍā district of Jodhpur where the Inscription of Nāgabhaṭṭa of the Samvat 872 was discovered (*E. I.* IX. 198 ff.).

BUDBUDĀ : A river rising in the Himālayas (*Br.* II. 16-25.26).

BUDDHAVANA : It was five miles to the west of Yaṣṭivana. At present it is called Budhāina The Chinese travellers visited both the forests. (*Bu Bhu* p 199).

BUDDHEŚVARA : A linga under Vārāṇasī. (*L.* quoted by *Kt. T.* pp. 55 97).

BUGUDA : It is in the Gumsūr Taluk of the Ganjam district. (*E. I.* III. p. 41).

BULĪ · We do not know much about the democratic Republic of Buli. Their main city was Allakappa, after which they were called Alakappabuli. According to the *Mahāparinibbāna Sutta*, we know that Bulis had received a part of Buddha's relics on which they constructed a tope in their city of Allakappa. Their territory was probably near Veṭhadvipa, because the king of Allakappa is mentioned as being in intimate relationship with the king of Vethadvīpa (*Dh. A.* i. 161).

BURAHI-RĀPTI : The river Burahi Rāpti according to some scholars is the ancient Dhavala a tributary of the Rāpti.

BURBALANG : It is the lower course of Karkai, which rises in the hills of Dhalbhum and flows through the district of Balasore. (Law, *Rivers of India* p. 45).

BURIDIHING : It is a tributary of the Brahmaputra which empties in it south of Lakhimpur in Assam. (For details, See Law, *R. I.* p. 30).

BURI GAṆḌAKA : This river rises from the hills of Hariharpur in Nepal. It meets the Ganges to the west of the Gogri (Ghāghara).

in the district of Monghyr in the province of Bihar. (For further details Vide B. C. Law : *R. I.* p. 24).

BURMA : Burma is derived from Mrama, one of the three tribes that migrated into Burma and ultimately lent their name as a national designation to all Burmese. (Sircar : p. 28).

'C'

CAHANDA : It was once the capital of the Paramāra kings. It may be dentical with *Cāndā,* the chief town of the Cāndā district in Mahārāṣtra, (*E. I.* XXVI. Pt. V. Oct. 1941, p. 182).

CAITRAKA : A holy Tīrtha mentioned in the *Matsya Purāṇa* (110.2.).

CAITRARATHA : A forest which king Yayāti visited along with the nymph Viśvācī. (*Mbh.* I. 75.48). This forest was situated on the banks of the Acchodā river (*Vā* 47.6, *Br.* II. 18.7). It is one of the 51 *Śaktipīthas,* where Devī is called Madotkaṭā (*M.* 13.28). A forest of the same name also stood in *Dvārakāpurī* (*Mbh.* II. Ch 38).

CAITYAGIRI : Identical with *Cetiyagiri.*

CAITYAKA : A mountain near Girivraja the capital of Magadha Kingdom (*Mbh.* II. Ch. 21.1—5). General Cunningham has tried to identify it with the Vipula mountain on which was erected a Caitya described by Hiuen Tsiang. (*A. G. I. pp.* 531—532).

CAKKADAHA : This is the name of a lake mentioned in several stories of the *Jātakas* (*J.* IV. 232). It is located at a distance of five miles from Bālāgarha. The temple of Patapārā is one of the most charming objects of this place.

CAKKAPURA : The *Āvaśyaka Niryukti* (325) mentions this place in connection with the seventh Tirthaṅkara who received his first alms here. It is not identified as yet.

CAKORA : Rājaśekhara mentions it as a mountain in the eastern country (*Kāv* ch. 17. p. 93). It is identical with the Caraṇādri or Cunāra in the Mirzapur district of Uttar Pradesh.

CAKRA : An ancient Janapada near the Sarasvatī (*Mbh.* VI. Ch. 9.45; *Bh.* X. 78.19).

CAKRADHARA : The great bend of the Vitastā about one mile to the south of Hastikarna forms the peninsula occupied by a small 'Udar' or alluvial plateau. Here stood once the oldest and most famous shrines of the Kasmir valley, the temple of Viṣṇu Cakradhara. (*Rāj.* I. 38.261, 270; VII 258; VIII 78.971, etc). The plateau is still known as Tsakadar Udar or Cākadhara. In the *Rājataraṅgiṇī* (I. 38) it is mentioned as Cakrabhrt. The *Haracarita Cintāmaṇi* a part from calling Cakradhara (7.64) calls it Cakratīrtha (7.61). The *Rājataraṅgiṇī* (VIII. 975-992) presents a graphic description how the shrine of Cakradhara was burnt.

CAKRADVĀRA : A mountain mentioned in the *Mahābhārata* (XII. ch. 320.185)

CAKRADVĪPA : It is an 'upapītha' where the 'Astra' of the goddess is said to have fallen. Here the goddess is called Cakradhāriṇī and the Bhairava is called Śūlapāṇi. It is possibly one of the several Cakratīrthas. (The *Śākta Pīthas* p. 83.).

CAKRAGARTA : Cakragarta refers to the region of Cakra-tīrtha on the Gomatī near Dvārakā in Prabhāsa Kṣetra. (Saurāṣṭra).

CAKRAMATHA : Cakramatha referred to in the *Rājataraṅgiṇī* (V. 404). was founded by the Kāśmīrian King Cakravarman (A. D 923-33 and A. D. 936-937). It was half built when he died, and was completed by his wife. It was built for the Pāsupat ascetics.

CAKRANAGARA : It is located at a distance of 17 miles north-east of Wārdhā in Mahārāstra. It is also known as Keljhai (Cousins *A. S. R.* of *Central Provinces and Berar* p. 10). Most probably it is the Cakrāṅka nagara of the *Padma-Purāṇa* (Pātālakhanda ch. 13).

CAKRĀNKANAGARA : Identical with Cakranagara.

CAKRAPURA : The town Cakrapura with seven thousand dwellings was founded by Cakramardikā, one of the queens of king Lalitāditya Muktāpīḍa as mentioned in the *Rājataraṅgiṇī* (IV. 213).

CAKRASTHITA : A Sacred Tīrtha in Mathurā in Uttar Pradesh. (*Var.* 169.3).

CAKRASVĀMIN : A holy Tīrtha near Śūla-

grāma (*Var.* 145.38).

CAKRĀTI : An ancient Janapada mentioned in the *Mahābhārata* (VI, Ch. 9.45).

CAKRATĪRTHA : It appears that several Tīrtha of this name are located at different places :—

(i) Śūkara Tīrtha (*Var.* 137.19).

(ii) Āmalakagrāma (*N.* 66.22).

(iii) Setu (*Sk.* III Brahmakhanda ch 3-5).

(iv) In Kāśmīra it is also called Cakradhara.

(v) On the Godāvarī (*B.* 86.1.109). The Godāvari reappears at this place after disappearing at Kuśavara.

(vi) 6 miles from Trayambaka, though thrice mentioned it appears to be one Tīrtha.

(vii) In Mathurā in Uttar Pradesh. (*Var.* 162-43).

(viii) On the Sarasvatī (*Vām.* 42.5.57.89. 81 3, vide, *A. G. I.* p. 336 and under Asthipura.

(ix) In Dvārakā (*Tīrtha Prakāśa* of Mitramisra, a part of *Mitrodaya* pp. 635-537; *Var.* 159.58).

(x) It is Rāma-hrada in Kuruksetra.

(xi) In Prabhāsa in Gujrat on the Gomatī. (*Dvārikā Māhātmya*).

(xii) In Vārānasī - a kuṇḍa enclosed with an iron railing in the Maṇikarṇikāghāṭa.

CAKRAVĀKA : A Tīrtha sacred to Pitṛs (*M.* 22.42).

CAKRAVĀLA PARVATA : A mythical mountain, often mentioned in Sanskrit and Pali literature.

CAKRĀVARTA : A deep lake under Mandāra (*Var,* Mandāra māhātmya, 143. 36-38).

CAKRAVARTĪ KṢETRA : Cakravartin is a ruler the wheels of whose chariot roll every where without obstruction. Certain terms like Eka-chhatra, Sārva-bhauma and Samrāt also denote the same sense. But the under lying difference lies in the conquering nature of the Cakravartin. He is regarded as a Vijigīṣu or the king aspiring for conquests. Two types of Cakravartin are represented by the terms diśāmpati, the king of quarters and digvijayin, the conquerer of the quarters. The Pali literature testifies to the three classes of Cakravartin (i) Cakravāla - Cakravartin, 'the ruler of all the four dvīpas according to Buddhists. (ii) dvīpa-cakravartin ruler of only one of the four dvīpas (iii) pradeśa-Cakravartin 'the ruler of only a portion of a dvīpa. The different types of Cakravartin deserve a critical approach of the sphere of their influence (Cakravartikshetra at the different junctures of Indian History.

In response probably to the diśāmpati and digvijayin concept, the Cakravartin was regarded as the master or king of the whole earth (Pṛthvī-pati) cf *Śatapatha Brāhmana* XIII, 5, 4 13, *Select Inscriptions* p. 24:; *ibid,* p. 259, 272, 293, 307 and 323. The *Mahābhārata* also states that Karna having subdued the whole earth returned to the Kuru Capital. (*Mbh*, III, 253, 22, II, 26-32). But all the countries vanquished in the four quarters are similar to the list of the countries of Bhāratavarṣa, referred to the geographical section of the epics and the Purāṇas.

The Arthaśāstra of *Kauṭilya* presents a factual frontier of the Chakravarti ksetra which was vague in the epics. According to it the land which extends north to south from the Himalaya to the sea and measures east to west a thousand yojanas is the sphere of influence of a Chakravarti. *The Raghu-Vaṃśa* of Kālidāsa does not define the limits but the digvijaya of its hero Raghu is somewhat modelled upon the pattern of the conquest of the Epic hero referred to above, which falls within the limits of Bhāratavarṣa. *The Kāvya Mīmāṃsā* of Rājaśekhara fixed the limits of the sphere of influence of a Cakravartin within an area measuring one thousand yojanas and lying between Kumārīpurī (Cape Comorin) and Bindusaras (in the Himalaya). Thus the way of an Indian imperial ruler extended within the limits of the Puranic Bhāratavarṣa, which is described as lying between the Himālaya and the sea (Himālayādā samudram), cf *Studies in Indian Antiquities* by Raychaudhury pp. 77-79, *Mār.* LVII, 59 : *Va,* XLV, 75-76.

There seems some diversity in the specific mention of a particular geographical entity

referred to represent as border such as the northern limit represented by the Himālaya, Bindusara, Kailāśa etc, the southern limit by the Kumārīpura, Rāma's Bridge (Setu), Suvela, (a mountain in Ceylon), the Southern Ocean, the eastern limit by Eastern Ocean (Bay of Bengal), Udayagiri, and the western limit by the Arabian Sea, Mandara and sunset mountains (cf *Kādambarī*, p. 194-195; *Harsa Carita*, p. 217, *Mitāksarā* by Vijñānbhikṣu). But within the diversity of the specific names there lies an underlying unity which presents a picture of the whole subcontinent of India and Pakistan.

The above literary tradition is supported by the epigraphical sources. The Meharauli inscription of Chandra describes Vanga in the east, Sindhu in the west, Bahlikas in the north and the southern or Indian Ocean in the south (*Sel Ins*. p 276). The Mandasor inscription fixed the eastern limit up to the Lauhitya, western limit up to the Western or Arabian sea, southern limit up to the Mahendragiri and the northern limit up to the Himālaya. (*Ibid* 394) Several other evidences may be produced to the statement, as the inscriptions of Devapāla, of Rāstrakūta Krṣna III etc cf *E. I* VII. IV p 284-85, *ibid*, vol I p. 235, *Gaudalekhamālā*, p 38.

Some of the sources describe the Ksetra under the influence of a particular king surrounded by four oceans (Catuh Samudra) (See *C I.I.* Vol III p 82), which is purely conventional for the Bhāratakṣetra is bounded by sea only on the three sides, the fourth side surrounded by the Himālayas. Ray Chaudhury suggested that the misconception had for its basis any lake or lakes of the central Asia.

Some opine that the deserts of central Asia which lie to the north of India were also often represented in literature as 'the sea of sand.'

The above sources show that the sphere of influence of an imperial ruler did not extend beyond the boundaries of Bhāratavarṣa. The Greek writer Arrian copied upon the above tradition and wrote, "a sense of justice, they say, prevented a king from attempting conquest beyond the lin of India." (*McCrindle* p. 209.)

It should, however, be remembered that whenever the boundary of the kingdom is given, it does not represent the real influence of the king but is conventional. The reality lies in the fact that none of the imperial rulers ruled the whole of the sub continent with a single centre. The emphasis on the boundaries show simply that the king was an independent and imperial one.

We have sometimes two Cakravartī Kṣetras one in the north and the other to the south of the Vindhyas known as Daksināpatha or the Deccan. The *Jain Sūtras* also testify to the two divisions of the imperial influence. It is stated that Cakravartī Bharata conquered the area of the North Bhārata (Northern India) and reached the Vijayārdha mountain, which is so termed because it marks the half conquest (Ardha Vijaya) of the Cakravartī. Some kings of the northern India claim explicitly their sphere of influence in the Āryāvarta viz Northern India (For the boundaries of the Āryāvarta see *Manusmṛti*, II, 22) King Harṣavardhana of Kanauj is referred to in the Chalukyan inscriptions as Sakalottarapathapati, or the king of the whole of the Northern India. Thus Vīsala or Vigraharāja IV (c. 1053-64 A, D.) of the Cāhmana dynasty of Ajmer and Śākambhari is described as having subdued Āryāvarta lying between the Vindhya and the Himādri.

The southern dynasties also claimed their sphere of influence over the whole of the Daksināpatha which lies beyond the Vindhyas and the Narmadā. One of the greatest kings of the Sātavāhana Dynasty is called sovereign of the Deccan, (Daksināpathapati) and his charges are said to have drunk the water of the three oceans (Trisamuda-toyapīravāhan). The Chālukyas of Badami claimed to be lords of the land lying within the three seas : 'trisamudra madhyavarti - bhavana - mandalādhīśvara'. The inscriptions of the Eastern Chālukyas, however, refer to the southern Cakravartī kṣetra as the land between the Narmadā and the setu. The sway of the

Kadamba king Ravivarman is said to have extended far north to the river Narmadā. (cf. *The Eastern Chalukyas of Vengi*, p. 7, *Sources of Karnātaka History* p, 24, *E. I.* Vol. *XIX* pp. 64 etc.

Some times both the Cakravarti Ksetras are mentioned together to signify the whole of the Bhārataksetra conceived as the single limit. cf. Ray *P. H. N.* I, p. 858. It is to be noted that a king called as Daksināpathapati, or Uttarāpathapati, really did not possess the the whole of the area under his control, it simply denoted that he was prominent king in that Ksetra.

Sometimes North India and South India were regarded as two separate Cakravartī Ksetras. (Sircar. p. 13).

CAKREŚVARA : A Linga in Vārānāsī. (*L.* quoted by *Kt.T.* p. 52)

CAKṚṆĪ : A river mentioned along with the Trdivā and Vasu in the *Vāmana Purāna* (ch.13)

CAKṢU : It is one of the six branches of the Ganges (*M.* 121 23, *Vā* 47. 21 39, and *Br.* II 16.20, *Bh.* V 17.5) and is the name of the Oxus or Amu Daria (*M.* ch. 120 121, *Asiatic Researches* VIII p 330). The *Brahmāṇda Purāna* (ch 51) mentions the names of the countries through which it flows. It is mentioned by Bhāskarācārya as a river which proceeds to Ketumāla (*Siddhānta Śiromaṇi Bhuvana kośa* 37.38).It is named by Curtius as Ochas and by Greeks as Okas. All these refer to Oxus which derive its name from its tributary the Vaksu or Aksu. In the *Mahābhārata* it is mentioned that it flows through the Śākadvīpa (VI ch. 11.). It is also known as Cakṣurvadhanikā. It rises in the Pamir Lake called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of Jaxartes (McCrindle's *Ptolemy* p. 278.)

CAKUṢURVARDHANIKĀ : Same as Cakṣu.

CAKṢUS : A Tīrtha on the south-bank of the Godāvarī. (*B.* 170.1)

CAKṢUSMATĪ : See Ikṣumatī (Cf. *Var.* ch. 85; *M* ch. 113).

CĀLIKĀ : In the *Meghiya Vagga* we find the Buddha wandering in the city of Cālikā. It was situated close to the river Kimikālā, in the Cheti country. (*An.* IV. 354; *Ud* I 1; *Dh. A.* 28).

It was more or less a Panka-karvata, and there was bog out side and around which used to move (Calapanka), therefore it derived the name Cālikā owing to the moving nature of the bog. (*Ud A.* 21). Its another reading is Jālikā.

CĀLIYA MOUNTAIN : This mountain lay in the city of Cālikā in the country of Cetiya. Lord Buddha spent his thirteenth, eighteenth and nineteenth rainy seasons on this mountain. (*Bu A.* 3).

CAMARĪ : The *Uttarādhyayana Tīkā* (4, p. 92 a) mentions that it was an inaccessible village of the Bhillas, which was situated on the way to Śankarapura from Vārānasī. The place is not otherwise known. (*L. A. I.* p 24).

CAMASODBHEDA · I A sacred Tīrtha under Vinaśana (in Saurāṣtra) where the river Sarasvatī appears again after disappearing in the desert of Rajasthan (*Mbh.* III. ch. 82.112; 103 5; *P* : 25 18).

II in Prabhāsa (*Mbh* IX ch. 35 87).

CAMATKĀRAPURA : It is the Badanagara or Ānandapura in the district of Ahmedabad in the province of Gujrat, formerly called Ānarta Deśa, where Linga-worship was introduced for the first time, and the first linga called Acaleśvara the Phallic emblem of Mahādeva was established. According to the other Purānas, Linga-worship was first established at Devadāru-Vana or Dāru or Dāruka-Vana in Garwal (See Devadāru-Vana). Camatkārapura was also called Nagara, the original abode of the Nāgara Brāhmins (*Sk.* Nagara kh Chs. 1-139.114). See Hātakaksetra and Ānandapura. The Nāgara Brahmins are said to have invented the Nāgari alphabet (See Banga-lipir Uttpatti or 'The origin of of the Bengali alphabet' by Nundolal Dey in the *Suvarṇabaṇik-Samācāra*, Vol. II.) See Dāruvana.

CAMBALA : Same as the Carmanvatī modern Chambal river.

CAMMAKA : This village situated at a distance of about 4 miles to the south west of Elichpur,

finds mention in the Cammaka Copper-plate Inscription of Vākāṭaka King Pravarasena II. According to the inscription "the village named Carmānka (the ancient name of Cammaka stands on the bank of the river Madhunadī in the Bhojakaṭa kingdom." (*CII.* p. 236, 241)

CAMPĀ : The river Campā flows forming the boundary of Aṅga in the east and Magadha in the west (*J* IV 454). Most probably it is the same river which flows to the west of Campānagara and Nāthanagar in the suburb of the town of Bhagalpur. Anciently it was called Mālinī (*Mbh.* XII 5. 6-7; *VI.* VI. 18 20, *M.*48. 97; *Vā.* 99 105, *HV.* 31-49) Mention of it is also found in the *Abhijñānaśākuntalam* (Act. III) in regard to Śakuntalā who came on its banks with her female friends The *Padma Purāṇa* (Ch 11) mentions it as a place of pilgrimage The city of Campā was situated on the bank of this river

CAMPĀ : It is the Campāpurī Secondly according to Hiuen Tsiang it is Siam. It was the the country of the Yavanas (Beal · *life of Hiuen Tsiang* : Introduction) Thirdly it is Tonquin and Cambodia (Col Yule's *Marcopolo* Vol. II. p 255 note)

CAMPĀ : The ancient Campā is often mentioned in the Kasmir Chronicle (*Rāj* VII. 218 VIII. 323). It is identical with the modern hill-state of Cambā which comprised the valleys of all the sources of the Ravi and some adjoining villages draining into the Chinab. (Stein, *Rāj Trans.* Vol. I p. 286). also cf. *A. G. I.* p. 141).

CAMPĀ : The city Campā near Lakhisarai in Monghyr district was once the capital city of Aṅga. Originally it was called Mālinī but later it was called Campā after King Campā. It was a great centre of Jainism The Twelvth Tīrthankara of the Jainas is said to have been born and have died at his place. (Law. *Geog. Aspect of Kālidāsa's Works* p. 19). According to Buddhaghosa, it was so called because the whole place abounded in large Campaka-trees. (*M. A.* II. 565) It is believed to have been situated at the confluence of the the Ganges and Cāndanā. A reference contained in the *Anargharāghava* (8th century) alludes Campā as the capital of the Gondas (*D. U. H. B.* p. 13).

CAMPAKA : A city in the time of Atthadassi Buddha. The Bodhisattva as Susima was born there. (*Bu.A* 180). Another Campaka is the present Cāmpāner (*E. I. XXIV*, pt. V. p. 217). It is also known as Campakapura (*Ibid*, p. 219).

CAMPAKĀRANYA : A Tīrtha mentioned in the *Mahābhārata* (III ch. 84 133; P. I. 38.-49). It is modern Camparan in Bihar. Vālmīki's hermitage is said to have been situated near Sangrāmapura in Camparan district. According to the *Śakti Saṅgama Tantra* (Book III ch.), Campākāranya formed the northern boundary of Videha.

CAMPAKATĪRTHA : A sacred Tīrtha where the Gaṅgā flows to the North (*N.* II. 40, 86).

CAMPAKAVANA : A sacred Tīrtha situated in Gayā (*Vā.* 3 .16-22).

CAMPĀNAGARA : Firstly it is the Cāndniā or Cāndamaya after the name of Cānda Sadāgar, about 12 miles north of Bogra and five miles north of Mahāsthānagarh in the district of Bogra in Bengal. It is said to have been the residence of Cānda Sadāgara of the famous tale of 'Manasār Bhāsān', and it is associated-with the story of the devotion of Behulā to her husband Lakhindara, the youngest son of Cānda Sadāgar. There are two marshes Gaurī and Saurī on either side of the village, which are said to be the remains of the two great rivers. It is now situated on the river Karatoyā (Hunter's *Statistical Account of Bengal* Vol VIII, p 196). The Kālidaha Sāgara, a large lake outside the rampart of Mahāsthāna fort, is the Kālidaha of the story (*JASB.* 198 8 p p 94. Beveridge). But Cāndasadāgar's residence is also pointed out at Cāmpānagara near Bhagalpur, where a fair is held every year in honour of Behulā and Lakhindhara. See Ujāni.

Secondly it is identical with Campā-purī, see. Campāpurī.

CAMPĀPURĪ : It is identical with Campā or Campānagara situated at a distance of about four miles to the west of Bhagalpur It was also called Mālinī and Campā-Mālinī (*M.* Ch. 48; *Nāmakośa*) and Campāvatī. It was also the capital of ancient Aṅga ruled by Roma-

pāda or Lomapāda who adopted Daśaratha's daughter named Śāntā, (*Rām.* I. ch. 10).

Champā formerly known as Mālinī, is said to have been founded by Champā the great grandson of Lomapāda, but the *Mahābhārata* refers to it as the latter's capital. (*Mbh.*, III, ch. 12). The same source alludes to its importance as a holy place of pilgrimage, (*Ibid*, III, ch. 185.) Karna, the famous hero, and ally of Duryodhana, had his capital at Champā. He is said to have been brought up at a place known as Karnagaḍh which forms the part of the city Champānagara and abounds in the remains of a fort. It is also understood that king Karnasena of Karnasuvarna the victor of Aṅga and Vanga tendered his name to Karṇagadh in Champānagara and Karnachandra at Monghyr He is also said to have constructed a temple of Mahādeva the Mānasakāmanātha, probably at the site of a Buddhist shrine, for the southern side shows many Buddhist sculptures.

It is also mentioned in the *Bhagavatī* (XV) and the *Āvaśyaka curnī* (418). According to the Buddhist sources the city was founded by Mahāgovinda the Brahmin minister of king Renu. (*Mahāgovinda suttra of Dīghanikāya*,). But some of the scholars opine that Mahāgovinda was simply a builder of the city and not its founder. (*H G I* p 205). *The Majjhima Nikāya* efers to an extensive garden of the Champā flowers which lent its name Champā to the city situated in the suburbs (*Bu. Bhu. V.* 352.) Ācārya Buddha Ghoṣa mentions five varieties of the Champā flowers in the garden situated near Gaggara Puskarinī (a tank within the campus of the city Campā) but praises particularly the white variety of the flower. (*S. V.* Vol. I p. 279)

The *Mahābhārata* (XIII) speaks of the famous garden of the Campā flowers in the city of Campā, but it does not support the Buddhist tradition for the derivation of its name as or that account as we have seen above. Any way these are the different traditions regarding the derivation of the name Campā.

The position of the city is also differently described in the Buddhist, and Brahmanical literature and in the itinerary of Yuan-Chwang. The *Mahābhārata* seems to refer to the situation of the city at the bank of the rivers Ganges (Gangāyāh Sūtaviṣayam Campāmanuyayau purīm, cf. Ray Choudhary *PHAI.* p. 10 footnote, 3). It is stated in the Daśakumāracarita that sage Marīci lived on the bank of the river Ganges out side the capital city of Campā : (*Das.* II, 2). Fa-Hian makes Campā to have been 18 yojanas east from Pātaliputra down the Ganges, and on the south side of that river. Yuan Chwang also relates that Chan-p'o (Campā) the country had its capital more than 40 Li in circuit situated on the south side of the Ganges (Watters Vol. II. p. 181). The above sources thus uniformrly inform its situation at the southern side of the Ganges, but the Jātakas and other references in the Pali literature appear to suggest its situation on the bank of the river Campā identified with the river Candanā. (*J* No. 506 *Bu. Bhu* p 134, 350) As the river Campā was the southern tributary of the Ganges (*Map.* II, *H G I B*), it appears that the city was situated at the confluence of both the rivers, thus the evidences of both the Brahmanical etc and Pali records are justified and correct.

The *Mahājanaka Jātaka* states that the city of Campā stood at a distance of about sixty yojanas from Mithilā and both the cities were probably connected with the bullock cart route (*J.* No 539) Yuan-Chwang relates that from the Iranaparvata country he proceeded east following the south bank of the Ganges and after a journey of above 300 li he came to the Chan-p'o (Campā) country. (Watters, Vol. II p. 182, 181).

As noted above the city was surrounded by graceful groves of Campaka in the time of the *Mahābhārata*. The *Majjhima Nikāya* and Buddhaghoṣa a Buddhist commentator speak highly of the groves and flowers. Gaggarā queen of Campā constructed a tank known as Gaggarā pokkharinī in the vicinity of the city, (*Sumangala Vilāsinī*, Vol. I. p. 279) which served well as the halting place of the wandering monks and anchorites. The elegance of the grove used to increase in

the morning and evening with the echo of the din of their philosophical discussions. (cf *Bu. Bhu.* p. 352-53)

The Buddha also halted several times in this grove and admonished his disciples. It was here that his poet-disciple Vangiśa eulogized his praise which is contained in the Gaggarā Sutta of the *Samyutta Nikāya*. Many rules of discipline for the monks and order were exhorted here by the master and are now contained in the *Vinaya Piṭaka*.. Yuan. Chwang makes the Chinese transcription of the tank Gaggara as - ka-ga or Ga-ga (Watters, Vol. II, p. 182). The tank may be identified with the large silted-up tank now called Sarovara said to have put forth several Buddhist statues during exploration and excavations (Dey p. 46).

King Brahmadatta had his capital at the city till his death (Hardy, *Man Bu.* p. 166). Kunika Ajātaśatru is also said to have made Campā his capital after the death of Bimbisāra. (Pariśiṣṭaparvan Canto VI) Campa besieged by Candra Varman was probabay the the capital of indomitable king Simha Varman (*Daśakumāracarita* p 52).

The capital probably consisted of gates, watch towers and walls as mentioned by the *Mahājanaka Jātaka* (No 506). The Jaina Aupapātika sūtra refers to it as a city adorned with gates, ramparts, palaces, parks and gardens.

According to the Jain Campaka Śreṣthikathā it was a city rich in trade and was occupied by occupational people like, perfumers, spice-sellers, sugar-candy sellers, jewellers leather - tanners, garland-makers, carpenters, goldsmiths, weavers, etc.

The Daśakumāracarita refers to the rogues as well as sages of the city. (ch. I pp. 3, 6; ch. II. p. 7 11, 12, p 59). The residents were prosperous as well as poor. One of the prosperous merchants was named Nidhipālita (*ibid* p. 67). Rich residents of the city participated in over-sea-trade with the East Indies. Their maritime activities have been mentioned in the *Nāyādhammakahā*. Hindu emigrants of the city, probably colonised many of the islands and they probably rendered the name of their city "Campā" to their settlement there in southern Annam and Cochin China. (*I. A* VI, p. 229, *Itsing* p. 58, R. Davids, (*Buddhist India*, p. 35, Elliot *Hinduism and Buddhism* Vol III p. p. 137 ff ; Majumdar, *Champā*).

The central theme of the Manasār Bhāsān is related to the city of Champā. Chand Sadāgar the father of Lakhindara resided here. It was here that the hero of the poem, Lakhindara, was bitten by the snake and his wife Behulā set out, putting the corpse of the deceased husband on a water raft, to restore his life. The place from which she started on her desired mission is known as Behula Ghāt at the confluence of the rivers Candanā and Ganges It is still highly esteemed by public, and a fair is held every year in the honour of Behulā in the north of Bhadrā. Formerly the Ganges flowed close to the town but some fifty years ago it has changed its course about a mile to the north.

Thus the city has got a hoary past with continuous mention in ancient literature and is still represented by a village or town of the same name near Bhagalpur. (*A. G. I.* p. 402).

CAMPĀRANYA There are two Campāranyas which is clear from their respective locations.

1. It is situated near Patna in Patna division, and finds mention in the *Mahābhārata* as a place of pilgrimage of the Hindus. It is stated in the Vanaparvan that a half of a single night at this place accrues the merit equal to the gift of a thousand cows In the *Śaktisangama tantra* it is referred to as the northern boundary of Videha or Tīrabhukti. It tallies well with the above location near Patna.

2. A place of pilgrimage of the Buddhists and Jainas five miles to the north of Rajim in Madhya Pradesh.

CAMPĀVATĪ : Firstly Campauti, the ancient capital of Kumaon. It was also called Campātīrtha and mentioned after Badarikā (*Mbh.* III ch 85) For the history of the kings of Kumaon see *J.ASB* (1844 p. 887).

Secondly, Semylla of the Periplus of the Erythrean Sea and Saimur of the Arabs;

modern Chaul, 15 miles south of Bombay. It is now also called Revadanda (ancient Revāvantī of the inscription *JRAS* Vol III p. 386). or Revatīksetra. It is situated on the Kolaba district in northern Konakan and is said to have been the capital of an independent kingdom situated in Paraśurāmaksetra. Perhaps it is the Campāvatī of the *Skanda Purāna*. (Brahmottara Khanda Ch. XVI). Chaul was a noted place of trade *H. C. B.* pp. 3—11).

CANḌA : A hillock in the Himavana. Buddha lived on it once as Kinnara Canda with his consort. (*J.* Vol. IV, pp. 283-88). It is also called Canāka, (*J.* Vol. V. p. 162) and Canda passa (*ibid* p. 38). The Attakathā of the Sutta Nipāta refers to a mountain Candagabbha, one of the seven ranges to be crossed on the way to Gandhamādana. The Gandhamādana is said to be situated in the Himalayas (Law. H. *G. I.* p. 76) and Canda, as stated above, forms part of Himavana. It seems therefore plausible that both are identical.

CAMUDĀHILL : See Mysore.

CANAGA-PURA : According to the Jain work the *Āvaśyaka Cūrnī* (II. p. 158), this city was founded by king Jiyasathu, when the city of Khipaithiya came to ruin. According to the tradition Canagapura is another name of Rājagṛha.

CAṆAYAGĀMA : It was situated in Golla and was the birth place of Cānakya (*Āva. Cu.* p. 563). The place is otherwise unknown. According to the Buddhist tradition, Cānakya was a resident of Takkasilā (*M. T.* p. 181).

CANCALĀ : This river rising from mount Ṛsyavata is mentioned along with the Vimalā and Dhūtavāhinī in the *Matsya Purāṇa* (114-26).

CAÑCU : Hiuen Tsiang had visited this place which was at a distance of 300 li (about 50 miles) from Vārāṇasī. It was perhaps the present Ghazipur. (Watters. Vol. II. p. 59).

CANDAKA : This mountain according to the story of Jātakas was situated near the origin of the Kannapenā river. It may be identified with Malayagiri or Malābaraghāta. (cf. Dey. p. 46). Mr. Rati lal Mehta states that it may be located somewhere near the Wardha river in the district of Chanda in Mahārastra (*J. B. O. R. S.* IV. p. 375).

Another Candaka is the same as Canda.

CANDALAKAPPA : This famous place was situated in the land of Kośala. The Buddha visited this place and stayed in a grove. There he preached Sangārāva Sutta. (*M. N.* II, p. 209).

CĀNDANA : Vide Campā

CANDANĀ : The river Candanā is supposed to be another name of the river Śabaramati in Gujarat. It rises in the Pārayātta or the Pāriyātra mountain a name given to the western Vindhyas together with the Aravalli range.

Secondly the river Cāndanā in the Santhal Parganas in Bihar Province. It falls into the Ganges. (IV XL. 20).

CANDANAGIRI : The Malayagiri. The Malābāra Ghats. (Trikāndaśesa).

CANDĀNANA : It is mentioned as the birth place of the eight Tīrthankara (*Āva. Nir.* 382). It is identified with modern Candrāvatī, a village near Vārānasi. It was also known as Candramādhava. (*Prācīnatīrthamālā*, Pt I. p. 4).

CANDANAPARVATA : A Śakti pītha mentioned in the *Bṛhannīla Tantra*. Here the goddess is called Mahānandā.

CANDANAPURA : Chayenpur, five miles to the Bhabua in the district of Shahabad in Bihar. The celebrated battle described in the 'Caṇḍi' between Kālī and the two demon kings Śumbha and Niśumbha is said to have been fought at this place. The *Mārkandeya Purāṇa* (Ch. 85), however places the scene of battle in the Himālayas. *The Vāmana Purāṇa* (ch. 55) places it at the Vindhyācala. The name of Candanpur is derived from the name of the two brothers Caṇda and Muṇda, who were the Generals of the kings. The Caumukhi Mahādeva and Durgā in a temple of Muṇdeśvar are said to have been established by Munda. Mundeśvari is seven miles south-west of Bhabua. The temple according to Dr. Bloch, is very old, the carving being of Gupta style (Bloch's *Archaeological Report* 1902). The temple bears a date equivalent to A. D. 635. (Sir John Marshall's *Archaeo-*

logical Report, Eastern Circle 1914 p. 38). The *Vāmana Purāna* (Chs. 19 and 55), however, says that they were the Generals of Mahiṣāsura and were killed by the goddess Vindhyavāsinī on the Vindhya mountain.

CANDANAPURĪ : It is the modern Candanpurī, a small town which stands on the Girṇā river, three miles to the south west of Malegaun, about 45 miles to the north-west of Ellora (*E I.* XXV Pt. I. January 1939, p. 29).

CANDAPAHĀ : It was situated in the Kosamba. Pattala and was granted by Kanadeva to the Pandita Śāntiśarman (*E I HI* pp. 139 fl. Sea also *JRAS* 1927 pp. 694 fl).

CANDAPASSA : A mountain in the Himavanta region.

CANDAPURA A Śakti Pītha, the goddess is called here Pracaṇḍā.

CANDAURĀ . This capital town may be identified with the present Candāvara situated in the Honavar Taluka and about five miles south-east of Kumtā, north Kanara district (*North Kanara Gazetteer* Pt. II. P. 277, *E. I.* XXVII Pt IV p. 160).

CANDAVATĪ · It was the birth place of Anomadassi Buddha (J. I. 36, Bu. VIII. 17) *Dh. A* I 88, *M A*. I 85, I 76). It existed also in the time of Sumedha Buddha. *Ap.* II. p. 422). It was the capital of King *Vijitābī*. *Bu. A* III).

CANDELAGADHA : The name Candelagadha owes its origin to the Candellas, a tribe of Ksatriyas who had established their supremacy in the central provinces of India in the twelvth century A. D. They originalty came from Mahobā (modern Bundelkhand) and took possession of the fort, called Cunāra in Mirzapur in Uttar Pradesh after the Pāla Rājās. See Caraṇādri.

CANDERI : The Candravati or Sandravatis of the Greek historians, probably stands for the ancient city of Canderi. (Tod, *Rajasthān*, 43 note). The *Āi-n-i Akbari* (p 129) mentions that the forest near Chanderi were frequented by the wild elephants and that there was a strong fortress which served as the military outpost and once it assisted in suppressing rebels down in Bihar. (*ibid*, 452). Tod identifies the tract of territory surrounding the the city Canderi with the Cedi country. The ruins of the old Canderi lies at the distance of about 8 miles to the north west of Lalitpur in Gwalior. See also Cedi.

CANDARANA : A mountain in the Himalayan region, where once lived the Bodhisattva as an elephant looking after his mother. (*J.* IV 90 93). According to Dr. Jayaswal it was the part of the Altai mountain (*I. A.* LXII. p. 170), which in Mongolian (altiaule) means the 'mountains of gold'

CANDRABHĀGĀ : One of the five main tributaries of the Hindu (Sindhu),others being Śatadru Vipāśā, Vitastā and Erāvatī (*Thā*, 5.470) It is identified with modern chenab river (*H. C I* P. 88).

The Rgveda (VI 20, 25, *H.* 75 5) refers to it as Asikni which means 'black' according to the Nirukta. (R *V* 8, 20, 25; 10. 75, 5). and Arrian as Akesines and Ptolemy as Sandabaga. It appears that during the period when Ptolemy travelled the subcontinent, the river had received its popular name Candrabhāgā, twisted in Sandobag by him. This popular name gained ground earlier as it has been mentioned in the Pali Buddhist literature. It was the third river crossed by Mahakappina and his wife on their way from their own country in the north west to Sāvatthi. (*DPPN*. Vol. I. 849). According to the *Milindapañha* (p. 114). the river Candrabhāgā rises from the Himavanta which seems to be a vague term denoting Himalayas from Kasmir to Assam.

The Kālikā Purāṇa (ch. 82) refers to a lake namely Lohitya Sarovara situated to the south of Ladakh or middle Tibet in the Himalayas, as its source.

The *Purānas* also support the Buddhist tradition and class the Candrabhāgā in the river group which flow from the foot of Himalaya. (Sircar, pp. 39, 40, 43, 44, 55). It rises in two rivulets, Candrā from a large snowbed to the south east of Bāra Lācha and Bhāgā from the north west slope of the pass, and both join at Tandi and the joint stream is known as Candrabhāgā. (*H. Dh. S.* Vol,

IV. p. 742, *Geog. of Purānas* p. 114). Just above Kistawai it flows as a confluence of two above hill streams and takes a southernly course to Kistwar.

It flows past Jammu, wherefrom it flows in a south westernly direction forming a doab between it and the Vitastā.

There are other rivulets and streams which are given the name Candrabhāgā in our old literature. They are as follows :—

1. Under Narmadā. (*M.* 191, 64, *Ku.* II, 41, 35; *P.* I, 18, 61).
ii. A Candrabhāgā joins Tapi, (*P.* VI 70, 44).
iii. A river that joins Śabarmati (*P.* VI, 148, 12; 149, 1.)

CANDRĀCALA : It has been grouped along with the Himālaya, Kalinda and Indra Kila mountains in the *Kāvyamimāmsā* (p 94, line 11-12). Some are of the opinion that the river Candrabhāgā rises from its foot; but evidences lack to support the hypothesis.

CANDRADVĪPA : The inscriptions of the Candra dynasty of East Bengal refer to Candradvipa as a territory ruled by Trailokya Candra, the first king of the family. (*Ins. of Beng.* Vol. III p. 2ft). There is difference of opinion regarding its identification. Some scholars identify it with Baklā Candradvīpa while others hold a different view. (cf. *Indian Culture* Vol. II. p. 151). There is a reference to it in *Śrimatottara-tantra*, and has been identified by J.C. Ghosh with Candrapur of the Tippera district (*I* N. R. Vol. IV 641-2). The Madhyapādā inscription of Viśvarūpasena mentions '-nadradvīpa' which has been differently resorted by scholars as kandradvīpa, Indradvīpa and Candradvīpa. This 'ndradvīpa' comprised the Ghaghara kāṭṭipāṭtaka, which may be located somewhere in the vicinity of the Ghaghara stream flowing in the north west of Backerganj, which supports both the suppositions that Candradvīpa is identical to Baklā Candradvīpa and that the ndradvīpa stands for Candradvīpa. Whatever may be the historical truth, one thing is certain that the kingdom of the Candra kings of Bengal was known as Candradvīpa.

CANDRAGIRI : A spur of hill at Sravaṇa Belgola, as generally related to the story of Candragupta Maurya and his teacher Bhadra Bāhu It is said that the pupil Candragupta and his teacher travelled southward and settled at a place near Sravana Belgola. The place where Candragupta passed his days, was known after his name as Candragiri (cf. *Bhadravāhu Carita, Brhat kathā kośa, Rājā Vali Kathā* and the *Muni Vamśabhyudaya.*) The relation of Candragupta to Candragiri is also attested by the inscriptions discovered from Sravaṇa Belgola. (*Ep. Car.* II pp 35-43; Mysore and Coorg. pp. 39.

CANDRĀDITYAPURA : Camdor in Nasik District. It was the capital of Dridhapahara, a branch of the Yādava dynasty. (*B II. D.* XIV).

This hill lies at Śrāvana Belgola the famous Jain town in the Hassan district of the Mysore State. (*E I.* III. 184). After the battle of Tālikota in 1665 A. D. the Vijayanagara kings withdrew first to Candragiri and then to Vellore (northern Arcot district). The ancient name of this place was Deya Durga. (*JASB* 1938. p. 520).

CANDRANĀTHA : A sacred place of pilgrimage for the Śaivas and Śāktas. If the local tradition, that the right arm of Satī fell here is to be believed, it may be included in the Mahāpīthas in the *Śiva-Carita*, Cattagrama is the place where fell the right half arm and in that of Mahāpīthanirūpana, Cattala, where fell the right arm of Sati (Sircar, *Śāktapīthas*, p. 36, 40). Candraśekhara is the Kshetrādhīśa Bhairava and Bhavānī is the form of the Devi, referred to in both of the sources. Sircar treats both the places Cattala and Cattagrama as identical.

Now we see that the local tradition relates the place Candranātha with the right arm of Satī, which is also supported by the above sources, the Ksetrādhīśa Bhairava, Candra śekhra is identical with Candranātha form of Śiva and the location of the place in the district of Chittagong, all hint at the identity of ancient Cattala and Cattagrama with the Candranātha of the present.

CANDRAKULYĀ : The *Rājatarangiṇī* (I, 318) refers to the river in relation to king Mihirakula

of Kasmir, who tried to divert the course of the river but a rock impeded the progress of the work in the middle Its identification is still awaiting further research.

CANDRAMĀ : An ancient river mentioned in the *Mahābhārata* (VI. Ch 9 29).

CANDRAMASTĪRTHA . A sacred Tīrtha on the Ārcika Parvata (*Van* 125.17)

CANDRAPADA : A holy place of pilgrimage in Gayā. (*Br.* III 47 18-19).

CANDRAPURA : It is referred to in different sources, and rhetoricians, Purānakāras, poets and story-writers all fabricate fables round this name Curiously enough there are many places associated with this charming name in ancient India.

Some of them are given here below —

I. Candrapura the capital of king Hamsadhvaja, identified with Canda in Madhya Pradesh (Rice, *Mysore Inc* Intro p XXIX). But the reference in the *JaiminiBhārata*, points to the fact, that the Campakanagari was the capital of the above king (*Jaiminī-Bhāratā*, ch 17) This book supplies a clue for the location of Candrapura, which was at the distance of two yojanas or two days' journey from Kuntalakapura or Kantalakapura. See. Kuntalakapura

II. The *Bṛhatsamhitā* (ch XIV 5-7) places the Cāndrapura in the eastern part of India (Pūrvasyām) between Karvata and Magadha (*B. R. S* Ch 14 V 5-7) The Karvatas have been identified with the Kharvāras of west Bengal (*Hist. of Bengal*, Vol I p 9, fn. 1). The exact location is not yet arrived at, but can be suggested somewhere between Bengal and Bihar.

III. The tantras refer to the *Sāktapītha* namely Candrapura which has been differently identified by scholars *Śrīmatottara-tantra* makes mention of a Candrapura in Candradvipa. This Candrapura has been identified by J. C. Ghosh with modern Cāndpur of the Tipperah district (*I.* N. R. IV, 641-42).

The *Jñānārṇava* and *Tantrasāra* in their Pañcāśat pīṭha Sañcaya or Pancāśat pīṭha Vinyāsa describe a pītha namely Candrapura which has been equated with Canda in Madhya Pradesh by Sircar (*Śākta Pīthas*, p. 83).

IV The *Rājataranginī* and the *Nīlamatapurāṇa* place a town of this name in Kaśmira. The Nāga Māhapadma appeared before the king of Kasmira in human form and prayed for his abode in Candrapura, which the king granted. The Nāga then turned the town into a lake one yojana in length and breadth. (Cf Stein *Raj Trans* Vol. I. p. 174 note; *N. M. P.* verses. 1138, 1156-7.)

V. A somewhat parallel story runs in the Purānas that the town was founded by Viśvagaśva. Once there visited sage Durvāśas but was not received hospitably and out of anger cursed it to be destroyed by water.

V The Indor Copper - plate Inscription of Skanda Gupta refers to a Candrapur, probably in the vicinity of Indrapura in Antarvedi. Indrapura has been identified with a large and lofty mound at Indor about five miles to the north west of Debhai in Bulandshahar district. (Fleet, *CII.* III, p. 58 f.) The *Ain-Akbari* mentions one Candpur along with Nagina of Bijnor district. It seems plausible to identify the Candrapur of Antarvedi of Indor inscription with Candpur of Bijnor of *Aini Akbari* (Vol. p 432) There are references to Candor and Candauri in the *Aini - Akbari*, and several others sources also would supply with the evidence on the Candrapur.

It is also mentioned in the *Nīlamata Purāna* (1138 and 1156-7). Mahāpadma-Nāga flooded that city and there sprang a lake, one yojan in length and breadth (for detailed see *S. M.* p. 424, and *Raj Trans.* Vol. I, p. 174- note).

CANDRAPURĪ : Candrikāpuri and Candripur; Śrāvasti or Sahet-Mahet in the Gonda district in Oudh.

A Jain Tirtha identical with modern Candrāvatī on the bank of the Ganges 30 miles to the east of Vārānasī (*K. T.* 137).

CANDRĀSTHIRA : A Śaktipītha mentioned in the *Jnānārnava Tantra* . It is variously known as Carasthira, Carasthita.

CANDRATĪRTHA : *i.* A Tīrtha at the source of the Kāverī (*Ku.* II. 37.23).

ii. In Vārānasī (*P. I.* 37.14; *I.* 35.11).

iii. On the Narmadā (193.75. *Ku.* II. 42. 15; *Br.* III. 13.28).

CANDRAVASĀ : A river mentioned in the *Bhāgavata Purāṇa.* (V. 19.18).

CANDRAVALLI : It stood at a distance of 45 miles to the south-west of Brahmagiri in southern India. For details of the excavation, and the place, see M. H. Krsna, Excavations at Candravalli (*Supplement to the Annual Report of the Archaeological. Dept of the Mysore State.* 1929)

CANDRAVATĪ : A river in Kasmir (*Ni.* p. 310) Diti became this river as Yamunā became the Vitastā.

CANDRĀVATĪ : It sounds like the Sandra vatis of the Greeks and Candbari of the *Prithvirāja Rāso,* and finds mention in a Jain Romance 'Candrāvatī'. According to the "Candrāvatī" the city Candrāvatī was situated to the south west of Kauśāmbī, which suits its identity with Canderi in Lalitpur. The remains of this city may be seen about four miles south-west of Abu road and close to the left bank of the western Banās. (*Rajputana Gazetteers* III, A, compiled by Erskine p. 298).

Tod has proposed the identity of the city with Jhairapattana in Rajputana (*Rajasthan* Vol. II. p. 1602).

One Candrāvatī stands on the bank of the river Aumi mentioned in Buddhist literature. (cf. *Bu. Bhu.* p. 92).

There is also a river of this name mentioned in the Bhuvana Kośa section of the Purānas and is said to have flowed in the Ketumāla subdivision of Jambu dvīpa. (S. M. Ali, *G. P.* p. 97).

Some of the scholars equate Chandrāvatī wih the Andomatis of Arrian and propose to identify it with a small tributary of the Ganges, namely Candan or Āndhela which empties its volume of water into the Ganges near Campānagara in the district of Bhāgalpur.

CANDREŚVARA : (i) A Tīrtha on the Candrabhāgā river and to the east of Dugdheśvara, or Śābaramatī (*P.* 149.1).

(ii) A Linga in Vārānasī. (*L.* quoted by *Kt. T.* p. 49).

CANDRIKĀ : The *Vāmana Purāṇa* groups the river Candrikā along with the Śatadru, Nīlā, Vitastā Irāvati and Kuhu. All of them belong to the Indus group which points the location of the Candrikā also in that region. But the lists of the Puranas do not contain.

Comparing the omissions and commissions of different Puranas scholars gave priority to Candrabhāgā than to Candrikā. Any way the river Candrikā has not yet been identified.

Dr. P V. Kane, quoting the *Matsya-Purāna* (22 63) assumes that it is the Chandrabhāgā, modern Chenab. (*H. Dh. S.* Vol. IV. (p 743).

CANDRIKĀPURĪ : Known to be Śrāvastī or Sahet Mahet in the district of Gonda in U. P. It was the birthplace of Sambhavanātha, the third Tīrthankara, and of Candraprabhānātha, the eighth Tīrthankara of the Jains. There is a Jain temple dedicated to Sobhānātha, which is a corruption of Sambhavanātha. (See Dey. p 47).

CANDRĪPURA : Identified with Candrikāpurī.

CANDVARA : Another name of Firozabad near Agra, where Sahabuddin Ghori defeated Jayachandra in 1193 A. D. (Thornton's *Gazetteer*) Candvar is evidently a contraction of Candrapura mentioned in the *Varāha-Purāṇa* (ch. 122).

CANKU : This river, according to Dr. D. C. Sircar (Sircar p. 42 n). is probably no other than the Vaksu (Oxus).

CAṄKUṆAVIHĀRA : This Maṭha was built in Parihāsapura by Caṅkuna, the minister of king Lalitāditya Muktāpīda. (*Raj.* IV 211). Scholars have tried to identify it with the Vihara of Tsiand Kiun of on-k 'ang's list.

CĀNŪLA : A stream mentioned in the *Rājataraṅgiṇī* (V. 112) in relation to Suyya's irrigation system under Avantivarman (A. D. 855/6.883) the famous king of Kasmir. Its

identity and even its exact name whether Cānūla or Anūlā is uncertain.

CARANĀDRI : Chunar in the district of Mirzapur in Uttar Pradesh. It is said to have been built by the Pāla kings, where some of them lived now and then due to the military importance of the place. (Martin's *Eastern India*). There are scholars who propose other identifications of the word Caranādri. Sircar (p. 100) proposes to identify it either with the Visnu Pāda hill at Gayā or Cunar. Caranādri formed the border of the Kīkata country. (*Śakti Sangama Tantra* P. Bk. III, Chap. VII Va 41) Traditions prevalent in the popular folk tales of Chunar relate it to the ancient Caranādri. The ancient hill fort of Chunar was one of the main halting places of the travelling sage, Bhartrhari. (*JASB.* 1837, p 852). The *Ain-Akbari* (p. 481) refers to Canādh, Canar which sounds like the corrupt form of Caranādri. It speaks of the town highly due to its formidable fort. (p. 450)

CARITRAPURA : Identical with Puri in Orissa. (*A G. I.* p. 510, R. *W. C. II*, 205)

CARMAKOTA : A Tīrtha referred to in the *Matsya Purāna* (22 42).

CARMAṆVATĪ : A river of Madhya Pradesh mentioned by Pānini (VIII, 2, 12). It has been identified with the modern Chambal river. (*I. P.* p. 47). The Purānas (i.e. *Mār.* ch. 57 ver. 19-20, *Br.* ch. 49 vers. 28-42; *Vā.* ch. 45, *Kū* I. ch 46; *M* ch 114 vers. 20-32) group it along with Pārā, Śiprā, and Avantī etc, which issue forth from the Pāriyātra, the western Vindhyas together with the Aravelly range (Sircar, p. 45-6) Dey makes a specific mention of a cluster of hills called Janapava as its sources, (Dey p. 48) But Dr. P. V. Kane puts Mhow as its source, while Sircar mentions Mhow as the source of the river Avantī which ultimately empties itself (*H. Db.* S. Vol. IV p 743) in the Carmaṇvatī. The Parā (Pārvatī), Avanti and Kunti are its main tributaries, and the Carmanvatī itself feeds the river Yamunā, about 25 miles to the south west of Itawah. The *Mahābhārata* explains the meaning of Carmaṇvatī, as the rivulet which was caused to flow by the blood (juice) of the cows skin (Carma). When a large number of these were sacrificed by Rantideva (*Mbh.* VII, Ch. 67). It formed the southern boundary of the Pāñcāla territory. (*Mbh.* I. ch. 140). The *Yogini Tantra* (2.5) also mentions it.

CARUKKATTA : A village in South India (*Cu. LXXVI.* 127).

CĀTA : A sub-division of Bhāratavarsa,. It has been mentioned in the *Skanda-Purāṇa* (Māheśvara-Khaṇḍa Kumārika Khaṇḍa, ch 39, Ver, 12 ff) as having 36 thousands of grāmas.

CATSU : See Varāhakshetra.

CATTĀGRĀMA : It is a śakti pīṭha . Here the goddess is called Bhavānī and the Bhairava is called Candraśekhara It is also known as Cattala. See cattala.

CATTALA · Chittagong (*Tantra Cūdāmani* ch. 51). The temple of Bhavānī on the Candraśekhara hill near Sitākunda is one of the 52 Piṭhas Here it is said, fell a part of the Satī's right hand. *Vārāha Tantra* (ch. 31). alludes to the Candraśekhara hill as a place of pilgrimage It is also known as Caṭta or Cattagrāma.

CATUHSAMUDRA : A well in Vārānasī. (*L.* quoted by *Kt. T.* p. 89. It is regarded as a sacred spot of pilgrimage.

CATUHSĀMUDRIKA : A well in Mathura as mentioned in the *Varāha Purāṇa* (ch. 158. 41).

CATUHŚROTA : A holy stream in Badri Nārāyana in the Himalayas (*Var.* 141.17).

CATURMUKHA : A Tīrtha on the Sarasvatī referred to in the *Vāmana Purāna* (ch. 42.28).

CATURTHEŚVARA : A Linga in Vārānasī (*N.* II. 49.65 ,) regarded as a sacred Tīrtha.

CATURVEDEŚVARA : A Linga in Vārāṇasī. (*Sk.* Kāśī khanda 33 130).

CATUSPĪṬHAPARVATA : The Assia range, one mile to the south of Jajpur in the district of Kaṭak in Orissa. Udayagiri is the spur of this range, 5 miles from Bhuavaneśvara, containing many Buddhist caves and sculptures of ancient dates. The range is also called Khaṇḍagiri and Altigiri (*JASB.* Vol XXXIX).

CAUHĀRA : The *Jñānārṇava Tantra* records it as a Śakti-Pīṭha. Possibly it is a wrong reading (*The Śākta Pīṭhas* p. 83).

CAUDVĀRA-KATAKA : Caudvāra-Kataka, referred to in the *Mādalā Pañji* (ed. Mahanti, p. 34) appears to be the capital city of king Anangabhīma III (circa, 1211-38 A. D.) for sometime. (Sircar, p. 147).

CAUSAṬHA - YOGINĪ : Same as Bhṛgu Tīrtha.

CĀVALA : A mountain in Himavān. (*Ap.* I. 279, II. 451).

CEDI : The *Rgveda* generally mentions tribes or clans and not geographical areas particularly, but some of the passages designate a definite country. Sometimes a number of territories were known after the name of the people residing therein. One of them Cedi finds mention in the Dānastuti of the *Rgveda.* (viii, 5, 37-39, V. I. Vol. I, p. 263'. They probably inhabited in the same locality where they are located by the Epics and Purānas. They appear in the *Mahābhārata* in connexion with the the Matsyas, Pāñcālas, Śūrasenas, Dasārnas etc. The important geographical clue which we find from the *Mahābhārata* is to the effect that the Cedi realm encircled round the Kurus. (paritah Kurūn' (*Mbh.* iv. 1. II). The other passages of the *Mahābhārata* (V. ch. 22.25, VI. ch. 47; 54, 8) place it along with the Kāśis and the Karuśās, and is supported by the *Visnu Purāṇa* (Wilson's *Vi* p. 152) The above sources point to the fact that the Cedis in ancient times spread over the Bundel Khand and the adjoining area.

It has been included in the list of the 16 great kingdoms of the Buddhist literature. The presumption which one forms after the perusal of the Buddhist literature points that Vatsas, Kāśis and the Cedis were neighbours and the Buddha during his travel visited their locality. As the Vatsas had their capital at Kauśāmbi, and Kāśi at Vārānasī it is very likely that the Cedi territory lay to the south of the Vatsas and south west of the Kāśis. (cf. *Bu.. Bhu.*p. 427ff.).

In the medieval period, the territory of the Cedis reached the bank of the Narmadā known as Mekala-sutā, (Nadīnām Mekala-sutā nṛpānām Ranavigrahah Kavīnām ca Surānāndas Cedi-maṇḍala-maṇḍanam) The evidence, however, has been differently interpreted and some of the authors doubt the identity of the Mekala-sutā with the Narmadā for there are other rivers which also may be termed as the Mekala sutā. Any way it seems certain that the Cedi territory comprised the region to the south of the Yamunā, North of the Narmadā, west of the Son up to the Canderi fort. (cf. Tod's *Raj.* Vol. p. 43)

The Cetiya Jātaka alludes to the Sotthivati nagara as the capital of the country. The *Mahabhārata* refers to a river Śuktimatī which ran through the Cedivisaya, had a city of the same name situated on its bank (*Mbh*, III, 20, 50, I, 63, 35), and had been identified with the river Ken. The city Sotthivati (Śuktimati) has been placed in the vicinity of Bandā (*JASB,* 1895, 255), by some of the scholars while the other locate it to the west of Hastināpura (Hatthipur) (*Bu. Bhu.* p. 428).

Other important cities of the Visaya are mentioned as Sahajati and Tripuri. The *Aṅguttara Nikāya* (III, 355) states Āyasmā Mahācando Cetisu viharati Sahajātiyam, and a seal from Bhita, situated about 8 or 9 miles to the south west of Allahabad, revealed "Sahajatiya Nigamasa" and thus determines the location of the Sahajati with the Bhitā (cf. *PNAI,* 129) and the border of the Cedis at last upto or in the neighbourhood of Allahabad in the north.

In the *Haimakośa* Tripurī is called as Cedinagarī (*JASB*, 1895, and has been located with the town of the same name standing close to the Narmadā near Jabalpur. The location also marks the southern limit of the Viṣaya upto the river Narmadā as stated above.

CEIYA : This Settlement is referred to in a Jain Canonical work called the *Āvaśyaka Niryukti* (442). Its exact location is unknown.

CELA GAṄGĀ : Same as Kāverī. (*Harivamsa* ch. 136).

CERA : See Kerala.

CERAM : This village in Pulinādu may be identified with Cerala in the Pūngānur Taluk of the Chittore district (*E. I. XXV* Pt VI April 1940, p, 254).

CERUPURU : This ancient village may be identified with the modern Chipurupalle in the Vizāgāpatam district. Some scholars hold the opinion that it is identical with Cerupūru of the Chipurupalle Copper-plate of plate of Viṣnuvardhana I situated in the Palakivisaya.

CETA : Identical with Cetiya or Cetiyagiri (Vessantara Jātaka in the *Jātakas* VI. 266, cf Spence Hardy s *M B.* 119).

CETI See Cedi (*J.* III. 272). Which (III. ch 20, 50, XIV

CETIYAGIRI The perusal of the Buddhist literature points to the existence of more than oneCetiyagiri in Buddhist time and after wards The Buddhas is said to have visited Cetiyagiri in the Vajji Janapada, (Cf *DPPN.* Vol. (p. 799, *Bu. Bhu.* p 113, 116) some where in the vicinity of Vaiśālī.
The *Mahāvamśa* refers to the other Cetiyagiri in Ceylon. (*DPPN* Vo p 912 f).

The third Cetiyagiri has been identified by scholars with Vidiśā (Bhilsa), Besanagar, and Sānchi on account of its numerous Cetiyas or Stūpas (Maisey's *Sanchi and its remains* p. 35).

The *Mahāvamśa* refers to the Cetiagiri as the capital of the country called Dakkinagiri (Turnour's *Mahāvamśa*) which according to some is the corruption of Daśārna. It has been equated with the Vedisa giri, which stood at a distance of fifty yojanas from Pātaliputra and was founded by the Sākyans who fled from Vidūdatha's massacre (*DPPN.* Vol II p. 922, vol I 912).

CEVURU : This village is situated in the Kaikalur Taluk of the Kistna district. A set of copperplates was discovered at this place. (*E. I.* XXVII Pt. p. 41).

CHADDANTA : Referred to in the *Dhammapadattha Kathā*, it is one of the seven lakes of the Himalayas (*An.* IV. 101). It was fifty leagues long and fifty broad. In the middle of the lake, for a space of 12 leagues the water was crystal like jewel and no weeds grew there.

CHADDANTA : A forest in Himavat. There on the banks of the Mandākinī lived Aññā-Koṇḍanna in retirement for twelve years, waited upon by eight thousand elephants who had once ministered to Pacceka Buddhas (*S. A.* i. 217; *shag* ii. 3, 7; A A. I. 84).

CHĀGALĀNDA : An appropriate place for Śrāddha (M. 13 43). It is one of the 51 Śaktipīthas where Devī is called Pracandā. (*Ibid.* 22. 72).

CHĀGALAPURA This city is mentioned in the *Vivāgasuya* (4 p 29). It is unidentifiable

CHĀGALEŚVARA : A Linga in Vārānasi. (*L.* quoted by *Kt T* p 119)

CHĀGĀLINGA : A pīṭha mentioned in the *Nāmā Śa tottara Śata* (V. L. Chagalanda. Chagalānda) It is also mentioned in the *Prāṇā Toṣinī Tantra.* According to the former the goddess is called Pracandā, while to the latter she is known as Balipriyā.

CHAMMĀNI : A village Mahāvīra, is said to have arrived here from Mendhiya-gāma and proceeded to Majjhina Pāvā (*Āva Nir.* p. 29. Its exact location is not known.

CHATTAGĀPURĪ : This village finds its mention in the *Āvaśyaka Niryukti* (450). It is unidentifiable.

CHATARAPURA : This village stood near Sheorajpur, 21 miles north-west of Kanpur. There a copper-plate inscription of Govinda Candradeva has been discovered (E. I. XVIII. p. 224).

CHATIGAM . It is the same as Chittagong which had been identified with the city of Bengal by Yule Campos.

CHATHISAGADHA : It was an independent state under the Turumāna branch of the Haihayas (*E. I.* XIX. 75 ff).

CHATTIVANNĀ : This village finds its mention in the Irdā copper-plate grant of king Nayapāladeva. According to some scholars

it is identical with the present Chatna in the Thana Dāspur in the Midnapur district, Bengal (*E. I.* XXIV, Pt. I. 1937, January pp. 43-47).

CHATRAPATHA : The name is referred to in the *Niddesha commentary* along with Śankupatha, Vetāpatha, Jannupatha, Ajapatha, Mendhapatha, Vamsapatha, Musikapatha and Daripatha.

CHĀYĀCHATRAPURA : A Śaktipītha mentioned in the *Jnānārnava Tantra.*

CHĀYĀKṢETRA : The town park of Mahālaksmipura is also called Chāyāksetra (*Br.* IV 44 100).

CHĀYĀPURA · A Pītha. (*Brhannīla Tantra*) : perhaps, a mistake for Chāyāchatrapura.

CHĪNAKANṬHAM : A town mentioned in the *Astādhyāyī* of Pānini (VI 2.125). It lay in the Uśinara country where the word 'Kantha' was a popular ending (II. 4.20).

CHINNAMASTĀ · This village is situated in the Golā sub-division of the Hazaribagh district There once people were killed and offered to the local deity. As a holy Tīrtha it attracts the people from all parts of the country (For details see B C Law, *Holy places of India.* p. 14).

CHINNAPĀPA KSETRA : A sacred Tīrtha on the Godāvarī mentioned in the *Padma-Purāna* (VI 174.15).

CHOTĪ DEODHĪ · It is situated on the left bank of the river Ken, about 16 miles to the west of Jokābi in Murwara Tahsil of Jabalpur district in Madhya Pradesh It is also known as Mādhā Deodhi due to several small temples which lie buried in dense forest. According to Cunningham these temples belong most probably to Śaiva shrines (Choti Deodhi Stone Inscription of Śankaragana *E. I.* XXVII. Pt. IV p. 170).

CICCĪKĀTĪRTHA : A Tīrtha on the Godāvarī, (*Br.* 164.1).

CIDAMBARAM : Identical with Chittambalam (*Devī Bhāgavata* VII 38.11). It is also known as Tillai (*S. I. I.* Vo II. pp. 258, 279). Śirmbalam is the Tamil name of Cidam. It stands in the south Arcot district about 150 miles south of Madras and seven miles from the coast. It is situated between the velar on the north, the Bay of Bengal on the east, the coleroon on the south, and the Viranam Tank on the west. It was a subsidiary capital of the Colas, many of whom had their coronations performed in the sacred hall of the temple (*H. G. I.* p. 147). and is celebrated for its temples (*Ibid* Vol I. pp 64, 86. 92).

It is famous for its great Śiva temple and the 'air Linga' image. (*H. Dh.* Ş Vol. IV= P. 743) The temple has a hall of more than 1000 monolithic pillars. Southern India possesses five Bhautika or elementary images of Mahādeva visz · Ksiti or earth image at Kāncīpur, Āp or water image at Jambukeśvara, Teja or Fire image at Arunācala, Marut or Wind image at Kālahasti, and Vyoma or Sky image at Cidambaram (Dr. Oppert's *On the Original inhabitants of Bhārtavarsha or India* pp 379-380).

CIDIVALAS · It is situated near Narasannapeta in the Ganjam district Three plates were found near this place (*E I.* XXVII Pt. III p 108).

CIKULA · Akula is referred to in the Barhut inscriptions (Barua and Sinha p. 14) It is Cekula or Ceula which is probably Caul near Bombay (*E I* II. 42).

CĪNA : It finds mention in the *Mahābhārata* (II, 51, 23) and the *Manusmrti* (*II*, 61, 44). The *Arthaśāstra* of Kautilya refers to its relation to foreign articles imported to India from Cīna, Simhala, Barbara etc (book II Ch. 21). The name of the country occurs frequently in the Buddhist literature. The *Milindapañha* (121, 327, 359) refers to it as a place where ships congregate, and to a Cīnarāja who could travel on the chariot drawn by lions through waters. Both the references in the Milindapañha points to the position of Cina on the coast. The *Apadāna* refers to the Cinaraṭṭha in the list of countries and tribes (II, 359).

The Puranic list of peoples groups the Cinese along with the Tuṣāras, Kāmbojas

Daradas and Barbaras etc. (Cf. Sircar p. 25,) northern and fierce barbarians. The *Viṣṇu Purāṇa* groups the Cīnas along with "uncivilised races Hunas and Pārasikas (*V. P. Tran* p. 161). Again they are grouped along with the Śakas Barbaras, Yavanas etc. (Sircar p. 60).

Some of the rivers in the Purānas are said to have been inhabited on both of their banks by certain people. The Cīnas find mention on the Indus, which alludes to their location in the Ladakh area. (Cf Ali, *Geog. Pura.* p. 171). Piecing together the evidences of the *Milinda pañha* and the Purānas it may be said that the geographical boundary of Cīna which was close to coastal area during the time of Milinda stretched westward as far as to include Ladakh during the Puranic period

The Tantra literature coins the terms Cīna and Mahācīna, probably to denote the lesser and greater Cīna, and draws even the boundary line of both Cīna, according to it lay to the south east of Mānaseśa (Mānasarovara(, and may be roughly equated with Tibet which formed part of the Chinese empire (Sircar p. 96).

The boundary of the Mahācīna is marked by the Kailāsagiri and the source of the river Sarayū to Monga, Kailāśa is a Himalayan range and lies to the north of the Mānasarovara and the source of Sarayū is near it. Monga probably stands for Mongolia to the north of China. Mahacina therefore represents China proper. (Cf. Sircar, p. 97)

CINTĀPURNĪ : A sacred pilgrimage spot in the district of Hoshiarpur in the Punjab on a range of hills of the same name which contains the temple of Chinnamastā whose picture is placed behind a Pinda Mūrti or conical image The temple is on the summit of the hillock. (Dey, p. 49).

CĪRAKA : A country or a Janapada conquered by Karna for Duryodhana. (*Mbh.* VIII. p. Ch. 8 19)1

CĪRAMOCANA TĪRTHA : A Tīrtha in Kasmir. The *Rājataranginī.* (I. 149.150) mentions the Kanakavāhinī, Nadiasa and this Tīrtha together. It is on the confluence of the Kanakavāhinī and the river Sind. The *Nīlamata Purāṇa* 1538-1545 mentions that it is so called because the seven sages left their bark garments here and then went to heaven. (*S. M.* 211.)

CĪRĀPALLI : It is the ancient name of Trichinopoly. (*Annual Report for* 1937-38 *of South Indian Epigraphy*, p. 78).

CIRINĪ : A river on the bank of which Manu wearing the matted hair and the wet garment had performed penance. (*Mbh.* III, Ch. 187 6).

CITRĀ · A river mentioned in the *Vāmana Purāna.* (Ch. 13). along with the Nihsvarā and the Gandakī.

CITRAKŪTA (Cittakūta) : There are several references to it in Indian literature which attest to its different positions.

I. The Pali sources refer to it as Citta-Kūta mountain in Himavanta region round Anotatta lake (*SNA* II. 437, *Ap.* I. 50, 414.) A golden cave Kāñcanaguhā on the top of the mountain, was famous for the abode of the golden swans (*J*, II, 107, III, 208, 247; IV, 424 etc.) The Jātaka stories explicitly refers to it as a range of the Himālayas. The lake Anotatta has been identified with the Mānsarovara by the majority of scholars (Cf. Watters, Vol. p 30, Agrawala, *Chakradhvaja*, p 35 ff.). The Kāñcanguhā of the Cittakuta probably tallies well in name as well as in geographical description with the Kāñcanajanghā It, therefore, seems likely to locate the Cittakūṭa of the Pali tradition in the Himalayan region round the lake Mānasarovara in the vicinity of the present peak Kāñcanajanghā.

II. The *Mahābhārata* refers to the Citrakūta on the bank of the river Mandākinī. (*Mbh* III 85, 58-9) and associates it with Kālanjara. (*ibid.* III, 85, 56). The *Ramāyaṇa* places the Citrakūṭa at a distance of about ten kośas from the hermitāge of Bhāradvāja. This Bhāradvāja Āśrama could be reached from the confluence of the Ganges and Yamunā within a muhūrta. (*Rām.* II, 54 28-30). It finds mention in Prākṛta litera-

ture as Cittakūḍa along with the mountain Gopālagiri (*Bhag. Tt.* 7, 6,) Kalidāsa alludes to its location on the bank of the Mandākinī (*Ibid*, XIII, 47-48) in the neighbourhood of Pañcavatī (*Raghu* XIII).

The above references point to the fact that the Citrakūṭa lay somewhere in the Madhya Bharat formerly known as Bundel Khand which answers to its nearness with Kālañjara as well as with the river Mandākinī. It is generally identified with Kāmptānāth-giri in Bundelkhanda. It is an isolated hill on the river Paiśuni. The Jain texts refer to it (*Āva. cū p.* 461). Some of the scholars identify it with the modern Citrakūta-hill at a short distance from the Railway station of the same name. Some of the scholars however try to identify it with modern Chittor, the famous hill-fort. Cf *JBORS*, 1928 p 481, *DHNI*, Vol I p. 584. *JRAS*, 1894).

CITRAKŪTĀ · A river which probably ran round the Citra Kūta mountain. According to the Purānas it has its source in Ṛkṣa. Parvata (Cf. Ali. *Geo.* p. 118).

CITRAGUPTEŚVARA · A Linga in Vārānasī. (*L.* quoted by *Kt T.* p. 102).

CITRAKUÑJAVAT It is mentioned in the '*Uttara Rāma Caritam*' (Act. I) by Bhavabhūti as Dandaka forest to the west of Jinasthāna haunted by the headless giant Danu

CITRĀNGA TĪRTHA · A Tirtha in Vārānasi (*Kū* I. 35 11) The *Vāman Purāna* (46.39) refers to it as Citrāngadeśvara Linga

CITRĀNGAVADANA : A holy Tīrtha on the Sābhramati (*P.* VI. 141-1).

CITRAPUṢPA : A forest infested with variegated flower-trees on the mount Sukaṣa to the west of Dvārakā (*Mbh.* II. Ch. 38).

CITRARATHĀ : The river Citrarathī, a tributary of Northern Pennāra (*Mbh.* VI. Ch. 9.34).

CITRASENĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9.17).

CITRAŚILĀ : The river Citraśilā along with the Durgā is mentioned in the *Mahābhārata* (VI. 9.30). Its identification is uncertain.

CITRAVĀHĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9.17)

CITREŚVARA : A Linga in Vārānasī. (*L.* quoted by *Kt. T.* p. 97.)

CITROPALĀ : This purānic river rises in the Vindhyas and is a branch of the Mahānadī in Orissa or the Mahānadī itself below its junction with the Pyatī. (*Mbh.* VI. ch. 9; *A* R Vo XV, ch. 46 4-5).

CHIROTPALĀ : Probably it is identical with the Citropalā (*Mār* ch. 57, *A S.* R. VII. 155. XVII. 70 *Mbh.* VI. ch 9. 34) Mahānadī in Orissa. It was crossed over by Caitanya after leaving Puri on his way to Bengal (*C C.* Pt. II. ch. 16). The *Matsya-Purāna* (114-25) traces its source in the mount Rksavat while according to the *Brahma-Purāna* (27.31-32) it rises into the Rksapāda mountain.

CITTA · A city where Mangala Buddha performed his twin miracles (*Bu. A.* 119).

COLA : The Colas are mentioned in the *Aṣṭādhyāyī* of Pānini (4 1 175) The *Mahābhārata* refers to them as a country, as well as a people (II, ch 27, 21- II, 52, 235) The inscriptions of Asoka mention it as a frontier state along with the Pāndya and Kerala etc. The Ceylonese chronicle *Mahāvamśa* refers to the repeated raids of the Colas on Ceylon, and attests to their maritime activities due to their habitation on the sea shore The *Apadāna* refers to them as Kolaka (Cf. *Bu. Bhu* p 60) and Ptolemy as Sarai (Cf. 1.5. 1966, p-374) which is probably identical with Tamila Sora, an equivalent of the word Coḷa.

The Purānic list of peoples places the Colas in the southern region along with Kerala, Pāndya etc. (cf Ali *Geo p* p 167-, Sircar p-29). The *Purāṇas* generally relate the Colas to the bank of the river Kāverī, (cf. Ali, *Geo. P* p. 172) which has been duly supported by the epigraphical evidences, when Pulakeśin II strove to conquer the Colas, "the Kaveri had been current obstructed by the cause way formed by his elephants." (*E. I.*, Vol. VI, pp-1f) A south Indian inscription refers to the great power of the Colas on the river Kāverī. (S11. Vol. II p. 34). The *Bṛhatsamhitā* and *Kāvyamimānsā* place

it in the Dakṣiṇāpatha and the Tantras specify its boundary by placing it between Drāvida Tailanga. Historians generally locate it along the Coromanḍal coastal plain from Tirupathi to Puddukottai. The evidence of the Tantras, however, refers to the country of the Telugu Colas of the Anantapur Cuddappa area. (cf. Sircar p 92, 76).

CODANĀVATTHU : A valley near Rājagṛha visited by Buddha in the course of his wanderings. (*Vin.* I 115).

COLAKULANTAKA : A village in south India (*Cv.* LXXVII 53 60).

COLEROON : Also called Kollidam. This river rises from Trichinopoly and falls into the bay below Portonovo (*S. I. I.* Vol. II. p. 60 and 282 fn) It flows near the village of Settimangalam in Southern India.

COMORIN : Same as cape Comorin.

COPHES . It is the name of the river Kabul which was once the farthest limit of India on the west (*A.I* p. 156).

CORAPAPĀTA : A fierce fall, finds mention in the *Mahāparinibbāna Sutta* and the *Vinaya Piṭaka*. (*Dī Nik.* II. pp 116-17).

As is clear from its name it has some relations to the thieves and robbers. The *Dhammapada* states that the thieves were thrown down in its depth for the punishments of crimes and sins. It was a mountain which provided path to reach its highest part from the one side while the other formed a steep slope. It lay in the vicinity of Rājagṛha.

CORA : Identical with Cola. In the Aśoka inscriptions of Girnar, Cola is mentioned as Coḍa (*J. A. S. B.* 184 8p. 169).

CORĀYA : It is a settlement. It is said that Mahāvīra arrived here from Kumāra Sannivesa and proceeded to Pitthi Campā. Perhaps, it is identical with Choreya in Lohardugga dist. in Bengal. (*Index Geographicus Indicus*, p XXV. J. F. Baness. 1881).

CŪCUPA : A territory in southern India as mentioned in the *Mahābhārata* (IV. ch. 140 26)

CŪḌĀMANI CAITYA : It is identified with modern Cureya village situated at a distance of three miles to the north of Candāvali. (*Bu Bhu.* p. 92). Here the Buddha cut off his hair with the sword when he left the place for the search of enlightenment. (*J.* i. 65).

CUKSA : The Taxila silver vase Inscription of Johonika mentions Cuksa. It is identified with the plain of Chach near Taxila. (Bühler; *E. I.* IV 54; Sten Konow, *C. I. I.* II. i. 25-28) Ray Chaudhuri P. H. *A. I.* 4th edition p. 369 fn. 3). According to M. A. Stein Cuksa is the present Chach in the north of Attock district. (See Law; *H. G. I.* p. 74).

CULLAHIMAVANTA : This name stands for the Himālaya in the Pali Texts, which locate it to the north of the Jambūdvīpa i. e. Bhāratavarṣa. In the *Āvaśyaka Ṭīkā* (p. 390a) it is mentioned as having been visited by Vairasāmi, who arrived here from Māhesari.

CULLAKAMMĀSADAMMA : A village in the ancient Kāmpilya kingdom which arose on the settlement given by Jayadissa to his brother the man-eating ogre, after the latter became an ascetic (*J.* V. 35).

CULLAKALA : A mountain in the Himavant which must be crossed in order to reach Gandhamādana and the Chaddanta lake. (*S. N. A.* I 66; *J* V. 38).

CULUKĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9.20).

CUNCUKA : It is mentioned in the *Mahābhārata* (XIII. 146.17) as well as the *Bṛhat Samhitā* (XIV. 18) According to Sylvain Levi, this country was situated near Ghazipur. He identifies it with Cenchu of Hiuen Tsiang. (Memorial Sylvain Levi, pp. 242-3; Paris, 1937).

CUNDAṬṬHILA : A village near Vārāṇasī, but on the other side of the river and between Vasabhagrāma and Vārānasī. It is also known as Cundavila. (*Pv.* A. 168, 170; *Mtv.* III. 325 327).

CUTTACK : The Puri Cuttack region in the east formed part of the country of Kaliṅga at the time of Aśoka and Khāravela.

The successors of the Imperial Gaya monarch Avantīvarman Codaganga (1078-1147) A. D.) transferred their capital to the Cuttack district far away from the Sri Kakulam region.

The river Vaitaranī mentioned in the *Mahābhārata* (III, Tīrthayātrā Section) formed the eastern border of the Cuttack district of Orissa.

Roughly speaking on the authority of the *Raghuvamśa* and Ptolemy, Utkala comprised the present Balasore district of Orissa together with parts of Cuttack district of that State and of the Midnapur of West Bengal.

The *Raghuvamśa* mentions that the Iksvāku hero through the country of Utkalas reached Kalinga in the Cuttack Puri Ganjam region.

The locality Virajā or Jajapur in the Cuttack district of Orissa and Pithapuram in the Godāvarī district of Andhra Pradesh are supposed to represent respectively the name and the feet of the Devas Gaya. (Dey, p. 64-65).

CYAVANĀ-ŚRAMA : In the district of Shahabad is a place known as Causā in the province of Bihar It is the hermitage of the sage Cyavana (*Ekanda P. SR*. Avanti Kh. ch. 57). In the *Rgveda* (I. 116 10) he is stated to have been rejuvenated by Aśvins. The *Śatapatha Brāhmaṇa* (1.5. 1-16 *SBE* Vol 26 pp. 1727-76) mentions that he married Sukanyā, King Śaryāti's daughter and became young by bathing in a pool Perhaps it is the Cyavana Sarovara of the *Mahābhārata* (III,ch.125.111-12).

Secondly the hermitage of the Ṛsi was situated also on the Satpurā mountain near the river Payoṣnī or modern Pūrṇā (*P.* Pātāla Kh. ch 8).

Thirdly Dhosi 6 miles north of the Narmadā in the Jaipur territory, where the Ṛsi's eyes have been said to be pierced by a princess of Anūpadeśa (i e. the princess Sukanyā). Fourthly Chilanla on the Ganges in the Raibareli district.

CYVANEŚVARA : A Linga under Vārāṇasī. (*L.* quoted by *Kt. T.* p. 66).

D

ḌABHĀLĀ : It is also known as Ḍāhala or Ḍahālā, a subdivision of Bhāratavarsa consisting of ninelakhs of villages as mentioned in the *Skanda Purāṇa* (Māheśvarakhaṇḍa, Kumārikākhaṇḍa, ch. 39. 127 ff.)

The Khoh Copper-plate Inscription of the Mahārāja Samkṣobha (the samvat year 209) mentions Ḍabhālā. It was the kingdom of king Hastin, and has been identified with the modern Bundelkhand in Madhya Pradesh.

DADDARA : A mountain forming part of the Himavān (*J.* II. 8,67; III. 16; *Ap.* II. 536). It is generally identified with a range of the modern Hindukush. It seems identical with the Dardura of the *Mārkaṇḍeya Purāna* and the Rajatapabbata of the Pali literature, which was also called Daddar on account of the thunder playing round it. (cf. *DPPN* VOl. I. p. 1054) See also Dardura and Darada.

DADDARAPURA : A city situated on a spur of the mountain Daddara. It was founded by the fifth son of Uparicara at a place ever echoed by the sound Daddara produced by the lively skirmishes of two adjoining hills. (*Cetiya Jātaka*).

DADIGĀMANDALA . Same as Dadhigāmandala.

DADHĪCEŚVARA : A Linga in Vārānasī. (*L.* quoted by *Kt. T* p 43)

DADHĪCI ĀŚRAMA · Same as Dadhici Tīrtha.

DADHĪCI TĪRTHA : A sacred Tīrtha under Kurukṣetra on the other side of the river Sarasvatī. Here was situated the hermitage of the sage Dadhīci, who sacrificed his life for the cause of humanity. Sārasvata, who became prince of perfect men, Siddhirāt, stayed here. (*Mbh* III ch. 83. 186 ; *P.* I, 27 73-74).

DADHIGĀMANḌALA · Dadhigāmandala, according to Fleet, may be identical with Tadigaipāḍi (*Introduction of Indian Antiquary*, Vol XXX. p. 109 ff). It is the same as Dadigavādi (*S. I. I.* Vol. II. P. 3. Introduction)

DADHIKARṆEŚVARA : A Linga in Vārāṇasī. (*L.* quoted by *Kt. T.* p. 94.)

DADHIMĀLA (DADHIMĀLĪ) : A Sea, mentioned in several Jātakas. It was so called because it gleamed like milk or curd (*J.* IV. 140.)

DADHIMAṆDODAKA : A mythical sea (*Mbh.* VI. ch. 12.2).

DADHIPADRA : It is identical with Dohad

founded by Kumārapāla. It is mentioned in the inscriptions of Jayasimha (*E. I.* XXIV Pt. V. p. 220).

DADHISAMUDRA : A mythical sea which along with other seas like Lavana, Iksu, Surā, Sarpiṣa, Dugdha, and Nīra etc Surrounds the well-known seven Dvīpas of Bhāratavarsa as mentioned in the *Agni Purāna*. (Ch 108 Ver. 3.)

DADIGAVĀDI : Same as the Dadhigāmandala. See Dadhigāmandala.

DĀHALAMANḌALA . The Malkapuram Inscription dated Śaka 1183 refers to the expanse of the Dāhalamandala in the area between the rivers Bhāgīrathī and Narmadā (Bhāgīrathīnarmadayormadhyam Dāhalamanḍalam) According to the above inscription Dāhalamandala contained more than three lakhs of villages within its boundary Though the number seems impossible, however, the *Skanda Purāna* seems to add considerably to increased number and renders the figure of the villages to the extent of nine lakhs.(cf Sircar p. 201 ff)

DĀKINĪ : A holy place of pilgrimage It is one of the twelve celebrated places of the Great Jyotirlingas. According to the *Śiva Purāṇa*, the Great Linga, worshipped here was known as Bhimaśankara (*Śiv* IV, I, 21-24). The temple of Bhīmaśankara stands on the bank of the river Bhīmā north west of Poona (Oppert, *OIB* P. 379). The *Śiva Purāna* alludes to its location on the Sahyādri.

DAKKHINA MAHURĀ : Same as Pāndu Mahurā.

DAKKHINAVĀCĀLA · Mahāvira is stated to have arrived here from Morāga Sannivesa and proceeded to Uttara Vācāla. Its exact site is not known. (*L. A. I.* P. 273).

DAKṢAPRAYĀGA : A Tīrtha mentioned in the *Nāradīya Purāṇa* (II 40, 96-97).

DAKṢATĪRTHA : A sacred Tīrtha in Kurukṣetra. The *Vāmana Purāna* (46.2) locates it to the south of Sthānuvata. It is also called Daksāśrama and Dakṣeśvara (*ibid.* 34.20).

DAKṢEŚVARA : A Linga in Vārāṇasī. (*L.* quoted by *Kt. T.* p. 75)

DAKṢIṆAGAṄGĀ : (*i*) The river Godāvarī (*B.* 77, 9-10.78.77; Revā Māhātmya ch. 3).

(*ii*) The river Kāverī (*Nṛ.* 66.7)

(*iii*) The river Narmadā (*Sk.* Revākhaṇḍa 4.24)

(*iv*) The river Tungabhadrā (*Vik.* 4.62).

DAKṢIṆĀGIRI : A Janapada, mentioned in the Buddhist literature. The testimony of the different sources attests to its situation in two parts of India.

(1) Some of the sources allude to its location in the area round Ujjayinī and Vidiśā, as the former city was its capital and the latter an important town (*SN.* I, 70 *Mbv.* XIII, 5). Aśoka is said to have ruled over here as viceroy, and married Devi, mother of Mahinda. Cetiyagiri is also referred to as its capital in the Ceylonese chronicle Mahāvamsa (ch. XIII). Dey conjectures it to be the Daśārna of Kālidāsa Any way, it seems plausible to point its location in the Ujjayini area. See also Cetiyagiri.

(II) The other Dakṣiṇāgiri seems to have been situated in the Magadha Janapada, somewhere in the vicinity of Rājagrha. Buddhaghoṣa refers to it as a Janapada around Rājagrha (*S. A.* Vol. I, p. 242). The Buddha visited twice Dakṣiṇāgiri from Rājagrha (*Vin.* p. 120, 279).

DAKṢINAGOKARṆA : A sacred Tīrtha mentioned in the *Varāha Purāna* (216 22.23) See Vaidyanātha.

DAKSINAJHĀRAKHANḌA : It finds mention in the Kendupatna Copper-plate grant of Narasimhadeva. It lies in the Ganjām and Vizagamāpattam. G. Ramdas identifies the Mahākāntāra of the Prayāga Praśasti of Samudra Gupta with the Jhārakhanda. (IHQ, I, p. 684)

DAKṢINAKEDĀRA : It is Baligami in Mysore. It contains a celebrated temple dedicated to Kedāranātha. Baligāmi is also called Balipur and Balligamve (Price's *Mysore Inscriptions* pp. 90, 94, 102.)

DAKSINAKOŚALA : As the name shows, Dakṣinakośala was the southern part of Kośala. When this geographical unit came into the knowledge of the Ancients, it is di-

fficult to say precisely. The *Vāyu Purāṇa*, however, refers to a tradition to this effect that the extensive Kośalan empire was divided into two divisions at the death of Rāma, and his elder son Kuśa became the king of southern Kośala with its capital at Kuśasthalī or Kuśāvatī upon the Vindhyan precipices. (*Vā*, 88, 198.)

The *Mahābhārata* also refers to the Uttara and Dakṣiṇakośala. Bhīma conquered the the Uttara Kośala during his eastern conquest (*Mbb*. II, ch. 30. 3) and Sahadeva won over the Dakṣiṇakośala during his southern campaign. (*Mbb*. II, ch. 31. 12-13). Ptolemy also refers to Konta Kossula in the south, which probably stands for Daksiṇakośala. The Purānas group the Kośala.(Daksiṇakośala) along with the people of Vidiśā, Tripurā, Dasanna etc. on the back of the Vindhyas, (Cf. Sircar, p. 34).

DAKṢIṆAMALLA : The southern part of the Malla country which had its capital at Kuśinagara or Kuśinārā. It was conquered by Bhīma during his campaign. (*Mbb*. II. ch. 30.12).

DAKṢIṆAMĀNASA : A tank under Gayā. (*N*. II, 45.74, *Ag* 115.17).

DAKṢIṆAPĀÑCĀLA : The Pāñcāla division finds mention in the Vedas but we do not get information regarding its two important divisions known as Uttara Pāñcāla, though an eastern division (Prācya Pāñcāla) has been referred to in the *Sambitopaniṣad Brahmāṇas* (V. I. P. 469). The existence of the rest of the divisions is probably implied in Tyarika of the Vedic text. (*V. I*. Vol. I. p 187).

Pāñcāla consisted of five Vedic tribes, the Krivis, the Turvaśas, the Keśins, the Śrñjayas and the Somakas, while the Purāṇas refer to the, Mudgala, Śrñjayas, Brahadiśu, Yavinara and Krmlāśva as its five constituents.

The *Mahābhārata* makes an explicit reference to the two separate divisions of the Pāñcāla and the river Bhāgīrathī forming the dividing line. (*Mbb*. I, 138, 7o). • The *Jātakas* also attest to the testimony of the great epic. The capital of the northern Pāñcāla was at Ahicchatrā or Chatravatī and that of the southern Pāñcāla at Kāmpilya. The southern Pāñcāla extended fro[illegible] the Ganges to the Cambala. (*Mbb*. I, ch. [illegible]. 73-4).

The southern Pāñcāla had its capital at Kāmpilya in the Epic age while the Pāli sources refer to Kāmpilya as capital as well as rattha (rāstra) (*Brahmadatta Jātaka, Jayadissa Jātaka and Gandatrindu Jātaka*). The Kumbhakāra Jātaka refers to Kampilla as the capital of the Uttara Pāñcāla also and some of the Jātakas refer to it as the joint capital of both the Pāñcālas, which made it confusing and obscure. Any way, it was an important town of the Pāñcāla country. It has been identified by Cunningham with Kampila in the District of Farrukhabad, 28 miles to the north-east of Fatehgarh near the Ganges. See also Pāñcāla and Kāmpilya.

The river Bhāgīrathī formed its northern boundary. During the time of the Buddha it was annexed to the kingdom of Vamśa.

DAKṢINAPAÑCANADA : It finds mention in the *Visnu Dharma Sūtra* (85 51) The Commentary *Vaijayantī* says that the five rivers are : Krisnā, Venā, Tungā, Bhadrā and Konā. (*M. Db. S*. p 744).

DAKṢINAPĀRA : Daksinapāra meaning clearly the right bank (of the river Lidar in Kāśmir). According to the *Lokaprakāśa*, it is probably the Dachunpur Pargana in Kasmir which comprises besides the right or western side of the Lidar valley, also the low lying tract between the Vitastā and the lower course of the Viśoka The *Lokprakāśa* and the *Mārtaṇḍa Māhātmya* mention another form of the same as Daksinapārśva. (*S. M* by Dr. Stein).

DAKṢIṆA PARVATA : The mountain range running along the river Narmadā and dividing the Northern India from the Deccan is referred to in the *Kauśitakī Upaniṣad* (II 8) as Dakṣina Parvata. At present the whole range is known by the name of the Vindhyas (Ray Choudhury : *Studies in Indian Antiquities* p. 108).

DAKṢIṆĀPATHA : The [illegible] *da* refers to the Dakṣiṇāpatha where the accused were banished in exile (*Rg. V*. 61. 8; V. 9. I. 337). It simply means, according to several scholars

the 'south' out of Aryan fold. Pāṇini mentions Dākṣinātya (IV 2, 98.) not with the least geographical implication. Baudhāyana makes the mention of Dakṣināpatha coupled with Surāstra. (*Bau. Su.* I, I, 29). How far Bauddhāyana treated it in geographical context, it is difficult to say. The *Mahābhārata* placed the Daksināpatha in the region beyond the Vindhyas and Avantī, and to the south of the Vindarbha and Kośala. (*Mbh.* III. 61, 23). The Pali sources frequently refer to Daksināpatha along with Avantī and Godāvarī etc. Ācārya Buddhaghośa placed the Daksināpatha to the south of the river Ganges. *SV*, Vol. I. p. 265). In some of the Buddhist stories another interpretation is rendered of the term Daksināpatha. It is known as the route (Patha) which leads to the south (Daksina) (*SN.* Vol. II, p. 580) The route undertaken by the disciples of Bāvari from Śravasti to the hermitage of their teacher on the bank of the river Godāvarī was probably the Daksināpatha. On this evidence Mr. Barua tried to derive the significant interpretation of the Uttarāpatha and Daksināpatha. The northern road lined the important city of Śrāvastī with Taksaśilā and Gāndhāra in the north hence Uttarāpatha, and the southern one linked Śrāvastī with Pratisthāna as the Godāvari therefore Daksināpatha. (Barua, B. M. *Old Brāhmī Inscriptions*, pp 218-220; *Buddhist India* p. 22). The trade route became so popular as to render its nomination to the geographical units in the subsequent years. It also becomes clear by the fact that the specific geographical limits of Dakṣināpatha lack in the early literature but by and by it gained the ground and boundary began to be fixed. The *Vinaya pitaka* groups Dakṣiṇāpatha along with Avantī and the Jātakas also speak of Avanti-Dakṣināpatha. The *Vinaya piṭaka* refers to a solid fact regarding the blackness of soil of Avantī which is hard and abounds in Gokantaka. (*Vin.* p. 212, Hindi).

The *Sutta Nipāta* hints slightly at the Northern limit of the Dakṣināpatha. Here it is stated that Bāvari a native of Kośala went to Dakṣiṇāpatha and settled in the Assaka Janapada on the bank of the river Godāvarī. It shows that at the time the region round the river and the territory of Assaka formed part of Dakṣiṇāpatha or was called Dakṣiṇāpatha itself. It appears that the subsequent centuries saw the expansion of Daksināpatha in the further south beyond the river Godāvarī. The Ukkala of the *Viṇayapiṭaka* (p. 77) and the Jātaka and the Odra and Okkala of the *Apadāna* (Vol. II. p. 358-9) probably formed part of the Daksināpatha. During the days of the Great Maurya Aśoka, the boundary of the Dakṣiṇāpatha stretched still further to include Cola, Pāndya, Satiyaputta and Keralaputta. The main rivers of Dakṣināpatha mentioned in the Pali sources are the Godāvarī, Narmadā, Kaverī, Kṛisnā and the Telavāhā

DAKSINAPINĀKINĪ : Identical with Pāpaghnī.

DAKṢINAPRAYĀGA : Known as Mokṣavenī in Saptagrāma in Bengal. Dey (p. 52) says that it is Trivenī on the north of Hugly in Bengal (Vide *Bṛhat Dharma Purāṇa*, Pūrva Kh. ch. VI; *JASB* Vol. VI. 1910 p. 613).

DAKSINASINDHU : The river Kali-Sindh, a tributary of the Cambala (*Mbh.* III, Ch. 82. 53 54) It is the Sindhu of the *Meghadūta.* (Pt I Ver 30).

DAKṢINATOSALA : Tosala was no doubt the district round the city of Tosali (modern Dhauli near Bhuvaneśvara in the Puri District, Orissa In the early medieval period Tosala Janapada is known to have been divided into Uttara Tosala and Daksina Tosala.

In Tosali has been discovered a copper-plate inscription of the Vigraha dynasty in a locality in the Puri district which records the grant of a village in Daksina Tosali in 599 A.D. by an independent monarch named Lokavigraha who was apparently one of the successors of Prthivigraha of the Samandala plates (*E. I.* Vol. XXVIII. p. 79-85).

The inscription of the Bhaumakāras of a later age corroborates the fact that Dakṣina Tosali comprised the Ganjam-Puri-Cuttack area (Sircar, pp. 141-144).

DĀLBHYA ĀŚRAMA : Dalmau on the Ganges at a distance of 19 miles from Raibareli dis-

trict (*JASB* Vol IXIX p. 84). It was the hermitage of Baka Dālbhya half a yojana from where Rāma and Laksmaṇa were in the company of Sugrīva and his hosts (*P.* 46.14.15). It contains a fort which consists of the ruins of two Buddhist stūpas (Rai Bareli District Gazetteer, by Nevill, pp. 160 ff)

DĀMALIPTA : A corruption of Tāmralipta. It was the capital of Suhma (Hemakośa see Suhma).

DAMIḶA : It is counted in the Jain literature among the non-Aryan countries. It is mentioned that it was very difficult to get a shelter for the Jain monks in the country and under such circumstances they were allowed to stay under a tree. (*Brh. Bha. Vr.* 3 3749).

It is identical with Kerala, the Malabar coast (*J* IV 150) or South Malabar (Burnell's *South Indian Palaeography*, p. 51). It is the Limurika of Ptolemy which according to Caldwell was a mistake for Damirika (Mc Crindle's *Ptolemy* p 48), Eke in Tamil means a country. It was near Nāgadvīpa or Ceylon and was under the rule of the Damiḷa dynasty. Dhātusena (459-477 A. D.) defeated usurpers and restored the national dynasty (*Mhv* ch. 38, *SBE*, X. Intro XV.). Kāverīpattana was a sea-port town in the Damiḷa kingdom (*G. E. B.* p. 63). For a detailed account see Law; *Geographical Essays* pp. 76-80).

DAMĪNA : A sacred Tīrtha mentioned in the *Mahābhārata* (III ch 82. 71-75).

DĀMODARASŪḌA : The alluvial plateau to the south of Śrīnagara, called Dāmodarasūda by the *Rājatarangiṇī* (I. 137) and now known as Damodar Udar, lies in the Yech Paragana and stretches from the large villages of Vahatore for about six miles in the north westerly districts with a breadth varying from two to three miles, Being entirely devoid of water the plateau is cultivated only in patches. It is dry and a barren waste—a hunt of Jackals.

The *Rājataraṅgiṇī* represents king Dāmodara as having built a town on the Uḍar which later on was called after him, Dāmodarasūḍa. In order to bring water he had a great dam called Guddasetu, constructed by supernatural agencies. The local name Guddasetu still lives in that of the small village of Guddsuth situated at the south foot of the Uḍar.

DAṂSTRĀṄKURA : It is one of the well-known holy spots in the Kokāmukha Tīrtha mentioned in the *Varāha Purāṇa* (ch. 140, 68-70) where rises the river Kokā 'Yatra Kokā Vinihsrtā' (*B.* ch. 119.17).

DĀNABHĀRĪ : An ancient Indian territory mentioned in the *Mahābhārata* (VI. ch. 50.52).

DAṆḌA · A holy Tīrtha near Campā (*Mbh.* III. ch. 85.15).

DAṆḌABHUKTI : Daṇḍabhukti is mentioned in the Irda Copper-plate grant of king Nayapāladeva. It appears that it was originally named as Danda, which was the headquarters of a 'Bhukti.' However, we are quite unaware of its original name. Daṇḍa, though originally 'a Bhukti' is found as a maṇḍala under the Vardhamānabhukti (Uttara Rādha). (*E. I.* Vol XXIV Pt. I. 1937; January pp. 46., 47). Dandabhutti otherwise known as Dandabhukti, is the name of a country the gardens of which are full of bees. Hultzsch *S. S I* I. p 99).

DANDAKA : Same as Daṇḍakāranya.

DANDAKAHIRAÑÑA : This mountain seems to have been situated on the Himālayas. (*J.* II. p. 33).

DAṆḌAKAPPA (KA.) : It was a village in the Kosala country near the river Airavatī, where once the Buddha visited during a tour in Kosala. There he preached the Udāna Sutta in answer to a question by Ananda, (*An.* III. 402).

DAṆḌAKĀRAṆYA : Daṇḍakāraṇya finds early reference in the *Rāmāyaṇa* (I. 1; VII. 81. 18-19) and the *Mahābhārata* (III.ch. 85. 41, 147. 32) in connection with the story of Rāma's exile. According to the former it stretched from Citrakūta to the south of the Godāvarī, thus including the Vindhya and the Śaivāla mountains. According to the *Padma Purāṇa* it was named after the third son of king Ikṣvāku called Daṇḍa or Daṇḍaka (*P.* V. 34, 5, 14-59). Form the other Purāṇas it appears that it was regarded as a sacred Tīrtha from very early times. The *Brahmāṇḍa Purāṇa*

(129.55; 161.73) mentions it as the quintessence of the world and the seed of the dharma and mukti. The *Varāha Purāna* states that it was the penance grove of the sage Gautama. (*Var.* 71.10).

The Jain canons (*i. e. Uttara Tr.* p. 36) refers to this forest in relation to king Khaṇdaga who was then ruling over Campā. Formerly it was a great kingdom but was destroyed by a Brahmin (*Mbh.* XIII. 153 11). This fact is also corroborated by the Buddhist literature. The *Majjhimanikāya* (I. 378) and *Jātaka* (III. 463) state that king Dandaka of Kumbhavatī in Kaliṅga once ill-treated a pupil of the sage Śarabhanga and brought destruction of his own and of the kingdom thereby. The *Kautilīya Arthaśāstra* also mentions a tradition alluding to the destruction of Dandaka kingdom, "a Bhoja king known as Dandakya or king of Dandaka, making a lascivious attempt on a Brahmingirl, perished along with his relation and kingdom" The forest that grew over the desolate land came to be called Dandakāraṇya. From the above account it appears that it comprised all the forests from Bundelkhand to the river Krsnā (cf Pargiter, *Geography of Rāma's Exile in JRAS* 1894 p 242).

It is generally identified with the present Mahārāṣṭra, but the *Kāvyamīmāṃsā* (ch. 17) recognises its separate existence and mentions it along with the latter. It is also possible that this Dandakāranya is altogether different from that of Rājaśekhara. According to some scholars Toṇḍaimandala or Dindīvanam situated in south India between the countries of Cola and Kāñcī may be the Daṇḍaka of Rājaśekhara. The *Lalitavistara* (p. 326) also mentions it under Daksiṇāpatha.

DAṆḌAKHĀṬA : Dandakhāṭa is a sacred Tīrtha in Vārāṇasī (*L.* quoted by *Kt.* T. p. 90).

DAṆḌĪŚVARA : A Liṅga in Vārāṇasī. (*L.* quoted by *Kt. T.* p. 90).

DAṆGUṆA : This village finds mention in the Poona plates of Prabhāvatīgupta (*E. I.* XV. 39 ff) which records the grants of this village situated in Supratisthahara. It lay to the east of Vilavanaka, to the south of Śirṣagrāma, to the west of Kadapinjana, and to the north of Sidivivaraka. It may be identified with the present Hinganghat in the Nagpur district in Madhya Pradesh.

DANTAPURA : It was the capital of Kaliṅga and is mentioned in the *Mahābhārata* (V. XLVII. 1883) and the Attakhathā of the Jātakas (*J.* II. 367, 361, 381, III. 376; IV : 230-32). It is also mentioned in the *Dīghanikāya* (II. 235) and the *Avaśyaka curnī* (1275). The Jiragingi plates of Gangā Indravarman refers to Dantapura (E I. XXV. pt. VI. April, 1940, p. 285) Various identifications of Dantapura have been put forward. M Sylvain Levi identifies it with the Paloura of Ptolemy and places it in the neighbourhood of Chicacole. (*P.B I.* p 401 ff); Cunningham with Rajmahendri situated on the bank of the Godāvarī. (*A. G I.* p 89), and Sane with Danton in the Midnapur district of west Bengal. But according to H. C. Ray Chaudhury the memory of Dantapura still survives in that of Dantavaktra in the Ganjam district (Ray Chaudhury; *PHAI* p 89. foot note 1.) But it is now settled with one accord that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Krṣna was killed by Jarā, his bones were collected and kept in a box till king Indradyumna was directed by Visnu 'to form the image of Jagannātha and put into its belly the bones of Krsna (*G C. D. I.* Under Jagannāth; Ward,I 206). The sacred tooth of the Buddha was in Dantapura until taken to Ceylon by Dantakumāra It has been handed over by Khema Thera to Brahmadatta king of Dantapura (*Dāthāvamsa*, II 52 57).

DANTĪKA : A district in south India where Lankāpura burnt twentyseven villages (*Cv.* LXXVI 172).

DANTURA : It is evidently a corruption of Dantapura. (*Br. S.* XIX. 6).

DĀPANĪYĀ-PĀṬAKA : It was a village referred to in the Madhainagar Copper-plate of Laksamanasena as located near Kantapura in Varendri within the Pauṇdravardhanabhukti. (*H. G I.* p. 216).

DARADA · It is located by the *Mahābhārata* (VI ch 9 67) in the east-north direction. The king of this country fought against the Pāṇḍavas. The *Mārkaṇḍeya Purāṇa* (ch. 57) also

mentions it. It is the present Dardistan, north of Kāśmir on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez. It was a part of the ancient country of Udyāna (See Monier William's *Buddhism*).

DĀRAMAṆḌALA : The Khoh Copper-plate Inscription of the Mahārāja Jayanātha (the Samvat year 177) mentions Dāramandala as forming the boundary of the village Dhavasandika granted by that king to the Brāhmaṇas. It was evidently an ancient district in Baghelkhand in Uttar Pradesh.

DARATPURĪ : Vide Darada.

DARBHAVATĪ : Dabhoi in Gujarat, thirty eight miles north-east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawad and Kacch.* p. 218, and *E I.* Vol. I. p. 20). Accroding to Fuhrer (*MAI*) it is identical with Dibhai, 26 miles south-west of Bulandshahar. Dibhai was the Radoph of the Greeks.

DARDURA : It finds mention in the *Mahābhārata* (III. ch. 282.43) and several of the Purānas (*Mar.* 54. 12, *Var.* 214.52). It is the Nilgiri hills in the Madras Presidency (*Raghu.* IV, *Br. S.* ch. 14 *JRAS* 1894. p. 262. In some editions of the *Raghuvamśa* it is mentioned as Darddara. Some scholars opine that it is the same as Darddura. The *Raghuvamśa* (IV 51). locates it near the river Tāmraparṇī. But Rajaśekhara (*Kāv.* ch. 17) locates the Darddura hills in the eastern India, thus it ought to be identified with the Deogarh peak in the eastern part of the Vindhyas.

DARPĪTAPURA : A town mentioned in the *Rājataraṅgiṇī* (IV. 183, VII. 966) founded by king Lalitāditya Muktāpīda. The identity of the place is still unknown.

DARŚAKA : An ancient janapada (*Mbh.* VI. 9.53).

DARŚANAPURA : Disa on the river Banās in Gujarat (*Vṛhajjyotiṣārṇava*). This ancient country is identified by some scholars with Darsi in the Nellore district of the Madras State. It is supposed to be a governing unit of the early Pallavas (contemporary of the Vākāṭakas) whose Copper-plate grant has been discovered here. (*E. I.* I. 397).

DARSI : It is situated in the Nellur district of the Madras Province. Here a Copper-plate grant has been discovered. (*E. I.* I. 397).

DĀRUKEŚVARA : The river Dārukeśvara finds mention in some of the manuscripts of the *Bhaviṣya-Purāna* (i. e. M. S. No. 3582 of the Asiatic Society, Calcutta), which formed the northern boundary of Jāngala Jhārikhanda in which was lying the famous Tīrtha of Vaidyanātha Mahādeva.

DĀRUVANA : Identical with Deva Dāru Vana, See Camatkārapura (*Ku.* II. Chs. 37, 38, 39, 66) Dāru or Dārukāvana which contains the temple of Nāgeśa, one of the twelve great jyotir liṅgas of Mahādeva (*Shiv* I, 38) has been identified with Aundh in the Nizam's territory (*Arch. Sur. Lists of Nizam's territory* XXXI, 21.29) but the *Śiva-Purāna* (I. 56), places the Dārukāvana close to the western ocean. Another Vana of the same name also stands at the following places.

ii. In the Himālayas near Badrinath (*Mbh.* XIII. 25.27) Devi is called Puṣṭi here.

iii. Near Vijayeśvara in Kāśmir. (*H. C.* 10.3).

DĀRUKĀVANA : Vide Dāru Vana.

DARVA · It is the country of the Darvas, a tribe living with the Abhisaras between the Vitastā and Candrabhāgā (*Mbh.* III ch. 51; Dr. Stein Eng. Trans. of the *Rāj Tar.* Vol. I. p. 32; Vol II p. 432).

DĀRVĀBHISĀRA : It is a geographical unit applied to the whole tract of the lower and middle hills between the Candrabhāgā and Vitastā. The combined names of the Darvas and Abhisaras are mentioned in the ethnographical lists of the *Mahābhārata*, (VII. 91. 43), and the *Bṛhatsamhitā*.

According to some it roughly corresponded to the Punch and Naoshera districts in Kāśmir, and was probably an offshoot of the old kingdom of Kamboja. (Raychaudhury. *PHAI.* 4th ed. p. 200)... For a detailed account vide, Law, *Ind. Stu.* Pt. I. p.p. 17-18.

Rājapurī was certainly the most famous town in this territory which is represented by the modern district of Rajauri. It comprised

the villages drained by the Lohi of the *Rājataraṅgiṇī* and its tributaries. When Hiuen Tsiang passed through the district the kingdom of Rājapurī was subject to Kāśmir.

Rājapurī territory once included the upper valley of the Tohi of Prunts leading to the Pir Pantsal Pass.

DARVISANKRAMAṆA : A sacred Tīrtha referred to in the *Mahābhārata* (III. ch. 84.45; *P.* I. 32. 8.)

DAŚA : An ancient janapada mentioned in the *Mahābhārata* (VI.ch 9] 56).

DAŚAGRĀMĪ : Daśagrāmī is mentioned in the *Rājataraṅgiṇī*, (VIII 2941) in relation to the flight of Alamkārcakra , a Dāmara who fled from this place. It lay probably near Tāramulaka in Kāśmir.

DAŚAKANYĀTĪRTHA : This holy Tīrtha stands on the bank of the Narmadā (*P.* 1. 21. 14).

DAŚAMĀLIKA : It finds mention in the *Mahābhārata* (VI ch 9 66) and many of the *Purāṇas*. It is supposed to stand in the Dasht valley in the Kalat Pargana of Kāśmir.

DAŚAMĀNAKA : Same as Daśamālika

DASAṆṆAKUNDA . The mountain Dasaṇṇakunda was also called Gayaggapadagiri. A graphic description of this mountain is given in the *Āvaśyaka Cūrṇī*. It was situated to the north east of Dasannpura (i. e. Daśārna and is said to have been visited by Mahāvīra (*Āva cū.* p. 476) Its exact location is not known.

DAŚAPURA : Varāhamihira (*Br S.* XIV . .2) places Daśapura among the countries of the Southern India. It is Mandasor in Malwa (*Megh.*. I. 48). For an explanation how Daśapura was changed into Mandasor, see Dr. Fleet's note in the *Corpus Inscriptionum Indicarum* (Vol. III P. 79). It is called Dasor by the people of the neighbouring villages. (*Gwalior State Gāzetteer* I. 265 ff) According to some scholars Daśapura is no other than Dhaulapura situated on the bank of the the Carmanvatī river.

Daśapura also finds mention in Jain works (*Āva. Cu* p. 400. ff.). Ancient Daśapura stood on the north or the left bank of the Siwana, a tributary of the Śiprā. The Mandasor Stone Inscriptions of Kumāra Gupta and Bandhuvarman (Mālava 493 and 529) contain a description of Daśapura as a city. The royal territory extending from the river Revā to the Pariyātra mountain and the region of the lower Indus. (for further details, Law : *Ujjayini in Ancient India*). It contains an ancient temple of the Sun-God built during the reign of Kumāra Gupta. The village of Saudri—three miles south west of Mandasor —contains two magnificent monolithic sandstone pillars with lion and bell capitals.

DAŚĀRṆĀ : the river Daśārṇā is the famous Dhasan flowing beyond Saugor between the Betwa and the Ken. It rises in the mount Rkṣa and flows through the country of this name with its capital Vidiśā, modern Besnagar near Bhilsa in Madhya Pradesh. It is Dosaron of Ptolemy. (P. 71).

DAŚĀRṆA : The name Daśārna denotes a 'country having ten forts' : The *Rāmāyaṇa* (IV. 41-10) mentions and connects it with those of the Mekalas and Utkalas where Sugrīva sent his monkey army in quest of Sītā.

The *Mahābhārata* mentions two countries by the name of Daśārna : one on the west conquered by Nakula (*Mbh.* II ch. 32.7.) and the other on the east conquered by Bhīma (*Ibid* II ch. 30). The Drona Parva and the Karna Parvas (*Ibid* VII ch. 25-35; VIII chs. 22-3) mention a king named Ksatradeva who fought on the side of the Pāndavas in the great Kurukṣetra War. Pargiter (*AIHT.* p. 280) thinks that Daśārna was a Yādava kingdom during the period of the Kurukṣetra War.

Eastern Malwa including the kingdom of Bhopal was western Daśārṇa, the capital of which was Vidisa or Bhisa (*B. H. D.* Sec. III). It is mentioned in Kālidāsa's *Meghadūta* (Pt. I. 25-26). There was a hill called Nīca in the country of Daśārṇa (*Ibid.* I. 27). During the time of the Buddha, it was famous for manufacturing sharp swords and it is so mentioned in the *Jātakas* (III. 338; VI. 238). Its capital at the time of Aśoka

was Caityagiri or Cetiyagiri. Eastern Daśārṇa (Dosaren of the Periplus) formed a part of Chattisagarh district in the Madhya Pradesh (Prof. Wilson's *Viṣṇu Purāṇa* — Hall's edition Vol. II. p. 160, note 3. ; *JASB* 1905 p. 714). Dasārna is mentioned in the *Mahāvastu* (1 34) and *Lalitavistara* as one of the sixteen Mahājanapadas.

It is the Dasannapura of the Jains. Elakacchapura was a town of this country and was situated on the bank of the river Vatthagā (*Āva. Cu p.* 226). It was visited by Mahāvīra. (*Āva. Nir.* 1278) Elakaccha is also mentioned in the Pali Literature (*Pv.* 20; *Pv. Commentary* 83-105.)

DAŚĀŚVAMEDHA or, DAŚĀŚVAMEDHAKA or, DAŚĀŚVAMEDHIKA : It is a sacred Tīrtha on the Ganges in Vārānasī, and has been famed for centuries. (*M.* 185. 65, *L* quoted by *Kt. T* p. 116). According to Dr. Jayaswal it was so called because the Bhāraśivas, an imperial dynasty, took their ceremonial baths on the Ganges at the end of ten aśvamedha sacrifices. (Jayaswal; *History of India*, 150 A. D.-350 A. D. p. 5; cf. also *E. I.* Vol III. p. 258).

Besides this Tīrtha the *Mahābharata* and several of the Purānas including the *Matsya* mention other Tīrtha of this name situated at different places. The *Agni Purāna* (115. 45) and the *Narādīya Purāna* (II. 47.30) locate a Daśāśvamedha Tīrtha under Gayā. The *Matsya* (193.23), *Kūrma* (II. 41.104), *Padma* (I. 20 20) and others on the Narmadā. (Vide *Bombay Gazetteer*, Vol. II. p. 348 for its sanctity). Again the *Matsya* (106 46) locates it under Prayāga, the *Varāha* (154.23) under Mathura, the *Padma* (I. 26.12) under Kuruksetra, and the *Brahma* under the Godāvarī.

DASERAKA or DĀSERAKA : Hemacandra identifies Daseraka with Maru-maravastu daserakāḥ. (*AC.* IV. 23). The commentary on the *Abhidhānacintāmani* locates Maru and Śālva in western India. The *Kāvyamīmaṃsā* (ch. 17 p. 93) also places it among the western countries. The Trikāṇḍaśeṣa also identifies it with Maru-daseraka marubhubo.

Maru is mentioned in the *Taittirīya Āraṇyaka* (V. 1.1) which is purporting to be the Maru deserts. In the Jūnagarh Inscription of Rudradāman the country of Maru is placed between Svabhra (the Sabarmati region) and Kaccha. This points to the southern portion of Rajputana near the Rann of Cutch. The *Vāyu Purāṇa* mentions it as Daseruka.

DĀSĪ : A river mentioned in the *Mahābhārata* (VI. 9.31). It is unidentifiable.

DATTĀTREYALINGA : A Liṅga under Vārānasī regarded as a sacred Tīrtha. (*L.* quoted by *Kt. T.* p. 113).

DAURVĀSIKA : A Tīrtha under Vārānasī. (*Ku.* I. 35.11).

DAVĀKA : Davāka finds mention in the Allahabad Posthumous Stone Pillar Inscription of Samudra Gupta as a Pratyanta i. e a State bordering on the Gupta Empire. 'Samudragupta either included it in his empire or else extended his conquests upto the confines of it'

Certain recent scholars opine that the ancient kingdom of Ḍavāka lay about the Dabokā region in the valley of the Kopili river flowing through the Nowgong district of Assam. (Vide K. L. Barua : *History of Kāmarūpa* (p. 42 n). Also cf. Dekaka (Dacca), Hoyland, *The Empire of the great Mogal.* 14, V. A. Smith takes it as corresponding to Bogra, Dinajpur and Rājshāhī districts.

DAVĀNĪGRĀMA : It may be identified with Davānī seven miles to the north-west of Delvada on the mount Ābu (*E. I.* VIII. 221).

DEEG : See Devikā.

DEGRĀMA : Degrāma mentioned in the *Rājataranginī* (VII. 266), is generally identified with the present Degām which is situated about one and a half miles to the west of Supian pargana on the left bank of the Rembyar river in Kāśmīra, about 74°55′ Long., 33°, 43′ lat. It is the site of the Kapālamocana Tīrtha. The well-known sacred spring of Kapālamocana a few hundred yards to the south of Degam is supposed to mark the spot, where Śiva is said to have freed himself from the sin of cutting off Brahmā's head. The Tīrtha is very old as it is mentioned twice

in the *Haracaritacintāmani*. (X. 249; XIV. 111). The Māhātmya of the Tīrtha mentions it as Devīgrāma.

DENDAVĀNAKA : This ancient country is the modern Didwana in the former Jodhpur state in Rajasthan. The Daulatpura inscription of 843 A. D. mentions that the Gurjara Pratihāra Emperor Vatsarāja (C 775-815 A. D.) granted the village of Śiva in the Dendavānaka Visaya of the Gujratrā bhūmi.

DESAKA : A township in Sumbharattha, where the Buddha preached the Telapatta Jātaka (*J*. I. 393), and the Udaya Sutta. V. L. Sedak) *S. N.* 89).

DEULĀPAÑCALĀ : This village was located in the Devagrāma Pattala, which has been identified by some scholars with the modern Deogavān, close to Khairha in the Revati state. King Yusakarnadeva granted this village to a Brāhmana named Gangādhara Śarman. (*A G. I* p. 315).

DEULĀVĀDA : It is probably identical with the modern village of Dilwārā on the mount Ābu (*E. I.* VIII 208 ff).

DEVABANDARA : It is Diu in Gujrat. In the 7th century A. D. the ancestors of Parsis in Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the Island of Sanan on the western coast of India in the early part of the 8th century A. D. (*B G* XI Pt II p 183 ff; XIV pp. 506-536, Journal of the Bombay Branch of *R. A. S. I.* p 170).

DEVABHADRA : Devabhadra having ten thousand gramas is one of the 72 divisions of Bhārata Varsa, mentioned in the *Skanda Purāna*. (Māheśvara khanda, Kumarikā-khanda, ch. 39).

DEVADAHA : A town-ship of the Śākyans, probably the capital of Koliya Janapada, and the birth place of Māhāmāyā the Buddha's Mother (*Bu*. A. 226. etc.). It was situated on the bank of the Rohinī river. The Buddha visited it several times. The Lumbinī-vana where the Buddha was born was near Devadaha. The name was originally of a lake but later on transferred to the village nearby. (*S. A.* II 186; M A II. 810).

There is a place two miles from Sinha pura in the district of Gorakhpur, Uttar pradesh. Bhiksu Dharmaratna after visiting and examining several ruins has proposed its identifications with this ancient Devadaha. (*Dharmadūta* 1955 May-June.)

DEVADĀRUVANA : See Dāru Vana.

DEVĀGĀMA : A Tīrtha on the Godāvarī (*B*. 160.1).

DEVAGIRI : It finds mention in the *Śiva Purāna* (Jñāna Samhitā ch. 58) and is identical with the modern Daulatabad in Hyderabad. See Mahārāstra and Śivālaya. Secondly a part of the Arāvali range. Thirdly, a hill situated near the Cambal between Ujjain and Mandasor (*Megh*. Pt. I). It has been identified by Prof. Wilson with Devagarh which is situated in Malwa on the south of the Cambal. Fourthly a hill under Mathurā (*Var*. 164.27 *Bh*. V. 19 16).

DEVAHRADA : (i) A pond regarded as holy Tīrtha on the Gandakī (*Var* 145-71, *Mbh*. XIII ch. 25.44), (ii) On the Krisna Venā (*Mbh*. III ch. 85.37).

DEVAHRADĀ : It is a river in Kāśmir mentioned in the *Nīlamata Purāna* (p. 146).

DEVAKA : Śrīpāda. Adam's peak in Ceylon (Turnout's *Mahāvamśa*). See Sumanakūta.

DEVAKOTA : Same as Devakūta It is a Śaktipītha. Devī is called Mahābhāgā here.

DEVAKŪTA : A mountain mentioned in the *Mahābhārata* (III. 84.141; P.I 38.57; *Va*. ch 40. 1-26). It is one of the eight Maryādā parvatas (boundary mountains) and lies together with Jathara on the east side of Meru, separating the central Varṣa (Ilāvṛta from Bhadrāśva, a sub continent. (*Mār*. 54 22-26, 59. 3-4).

It is mentioned in the *Buddhavamsa* (XII. 9) where Sumedha buddha preached to a very large concourse.

DEVALA : Thatta in Sindh.

DEVALĀRKA : This Tirtha is identified with the modern Devalāsa which stands on the northern bank of the river Tamasā and 4

miles from the Muhammadabad station in Azamgarh district in Uttar Pradesh It contains an ancient temple with white marble stone image of the sun god said to be established by the sage Devala. The vicinity of the temple is marked with the ruins of an ancient stronghold. (*K. T.* p 140).

DEVALEŚVARA : A Liṅga in Vārāṇasī (L. quoted by *Kt. T.* p. 92.)

DEVANADĪ : A river mentioned in the *Mahābhārata* (II. ch. 9.19)

DEVAPATHA : A sacred Tīrtha (*Mbh.* III. 85.45; *P.* I ch. 39.42).

DEVAPATTANA : It is also known as Somanāthāpātan or Somanāthadeva Pattana, and is identical with Prabhāsa (*E I.* Vol. I. p. 271). According to Dr Fleet it is the ancient name of the modern Verāval a town in Kāthiāwād, in Gujarat where an inscription of Valabhi Samvat 927 has been discovered. *C. I. I.* Vol. III. p. 91 Introduction.

DEVAPRABHA : A Tīrtha on the Gaṇḍakī (*Var.* 145.59).

DEVAPRASTHA : This is one of the five-fold divisions of India which perhaps has been made from a Tantric pilgrim's point of view.

Devaprastha is placed to the west of Vairājanātha (Or Candranāth) and to the south of Amarakantaka, Kāñcīpura and Mohanāvarta are located in this Prastha.

Vairājanātha may be identified with the Virajākṣetra or Jajapur and it is better to identify Kāñcīpura with Kañcīpīṭha on the Kopai river near Balapor in the Birbhum district of west Bengal, to the famous Kāñcīpuram near Madras.

Devaprastha thus comprised the south-eastern and eastern regions of India.

DEVAPRAYĀGA : A holy Tīrtha in Tehri region of Uttar Pradesh. The Paurāṇic legend tells us that Brahmā practised penance here for ten thousand and ten hundred years. It was also known as Brahma-Tīrtha. It stands on the confluence of Bhāgīrathī and Alakanandā (vide *U. P. Gazetteer for Garhwal* Vol. XXVI p. 214.) It is surrounded with the Grddhācala Narasiṃhācala and the Daśarathācala. It is known as the old Sudarśanakṣetra.

DEVAPURA : It is variously identified with places in the Sruṅgarapukoṭa Taluk and in the Chicacole Taluk (*E. I.* XXIV. 50). But most of the scholars opine that it is Rajim on the confluence of the Mahānadī and Pairi in the Raipur district, 24 miles south-east of the town of Raipur, Madhya Pradesh. It was visited by Rāmacandra (called also Rājivalocana, hence the Rajim) to save his brother Satrughna from death (*P.* Pātāla ch. 27 ver. 58-59). The temple of Ramcandra contains an inscription of the 8th century A. D.

DEVAPUṢKARIṆĪ : An ancient holy Tīrtha (*Mbh.* III. ch. 84 118). quoted by (*Kt. T.* p. 252).

DEVASAMA : A mountain on which was situated the hermitage of Agastya's pupil (*Mbh.* III. ch. 88.17).

DEVASARASA : The Pargana of Divasara which adjoins Shahabad on the west, is often mentioned in the *Rājataraṅgiṇī* (VIII. 504. 662, 685 etc), and other chronicles by its ancient name of Devasarasa It is a very fertile land extensively irrigated by canals drawn from the Viśokā. The locality called Pāreviśoka repeatedly mentioned by Kalhana is looked for within Devasarasa.

DEVASTHALA : Hiuen Tsiang enlists it in north-eastern division of India. It refers to some half mythical region of western Tibet which was a terraincognita of ancient Indian geography.

DEVATIRTHA : (i) A holy Tīrtha on the bank of the Godāvarī (*B.* 127.1 (ii) on the Narmadā (*M.* 191.24, 193.81; *Ku.* II 42.16; *P.* I. 18.24; (iii) near Sābhramatī (*P.* Vi 161.1).

DEVAYĀNĪ : A town at a distance of 2 miles from the sambhara station near Jaipur in Rajasthan. It was named after Devayānī, the daughter of Śukrācārya, the preceptor of the demons. (*Tap.*)

DEVEŚA : A Tīrtha in Vārāṇasī (*P.* I, 37.9).

DEVEŚVARA : A Liṅga in Vārāṇasī (L. quoted by *Kt. T.* p. 65.)

DEVĪGHĀṬA : This sacred Tīrtha is located on the confluence of the Sūryamatī and Triśūlagaṅgā, 2 miles away from Navacola in Nepal. It contains the beautiful temple of Bhairava and Durgā on the confluence. A fair is held every year on the full moon day of the month of Vaiṣākha on the confluence. (*K. T.*)

DEVĀRAṆYA : A forest on the river Lauhitya (*Va.* ch. 47). It is also mentioned in the *Mahābhārata.* (V. ch. 186.27).

DEVARĀṢTRA : It is the Yellamancili taluk of the Vizagapatam district in south India (*A. S.* R. 1908-09, 123: 1934-35, 43, 65). The grant of Kaliṅgādhipati Ānandavarman records that his grand father Gunavarman ruled over Devarāṣṭra, which might be the kingdom of the same name conquered by Samudragupta. During his reign the ruler of this kingdom was Kubera. (cf. Allahabad Posthumous Stone Pillar Inscription of Samudragupta).

DEVASABHĀ : It formed the western boundary of Paścād Deśa, one of the five-fold divisions of India. (*Kāv.* ch. 17). Devasabhā is also the name of a mountain in western India and as such it may be identified with the mountainous parts of either the Devas state or Udaipur where the Dhebar lake is situated The rivers Sarasvatī and Sabarmatī rise from these parts near Udaipur and flow through western India.

Kautilya (*Arth* . p 87) mentions a variety of sandal as Devasabheya, purporting to be the hills of the country of the same name mentioned by Rājaśekhara where excellent sandalwood was the staple product. (*Kav.* ch. 17).

DEVAŚĀLA : The god Visnu is worshipped under the name of Trivikrama here. (*Nrsimha Purāṇa* 65.15).

DEVIKĀ : (i) The river Devā in Uttar Pradesh, a name applied to the lower course of the Sarayū (*Bengal and Agra Guide and Gazetteer* 1841 Vol. II p. 120, 252 map), the southern portion of the Sarayū is called Devikā or Devā, whereas the northern portion is called Kālīnadī after its junction with that river in Kumaon. But the Devikā is mentioned as a distinct river between the Gomatī and the Sarayū (*Kālikā Purāṇa.* ch. 23). The junction of the Gaṇḍaka, (Devikā) Sarayū and the Ganges forms the Triveṇī, where the fight between the Crocodile and the Elephant took place *Mbb.* I. ch. 29, ch. 144.83 *Var.*, 112-113 and see Viśāla Chatra. The Sarayū now joins the Ganges at Singhi near Chapra in Bihar Province.

(ii) A river in the Punjab. It finds mention in the *Aṣṭādhyāyī* (VII. 1) and the Mahābhāṣya of Patañjali. (III. 316). It appears to be an affluent of the Rāvi. (*Mbb.* III. ch. 82; *Vām.* Chs. 81, 84 ; *M.* ch. 113). This river flowed through the country of Sauvīra. (*Ag.* ch. 200), which according to Alberuni was the country round Multan; see Sauvira. It has its source in the Maināka (Sewalik) range (*Kālikā Purāna.* ch. 23. Ver. 137, 138). It also flowed through the country of Madra (*V. Dh.* Pt. I ch. 167. V. 15) Mūlasthāna, Multan was situated on the Devikā (*Sk* Prabhāsa Kh. Prabhāsa Kṣetra Māhātmya ch. 278). It has been identified with the river Deega, a tributary of the Ravi on its right bank (Pargiter's *Mārkandeya Purāna*, ch. 57 p. 292), and this identification appears to be confirmed by the *Vāmana Purāna* chs. 84, 89). Dr. V. S. Agrawala identifies the Devikā with the Vulur lake in Kāsmir (*J. U. P. H. S.* Vol. XVI pp. 21-22) and Mr. Jagannath (In *J U. P.* N. *S* Vol. XVII. Pt. II p 78) supports Pargiter. In this respect Dr. P. V Kane agrees with Mr. Jagannath (Vide *H. Dh S.* Vol IV p. 746).

DEVIKĀTATA : One of the Śaktipīthas. Devi is called Nandinī here (*M.* 13.38).

DEVĪKUṬA : According to the *Kālikā Purāṇa* (18.41) it is one of the Śaktipīthas where the feet of Sati's corpse fell.

DEVĪPĀTANA : It is fortysix miles north-east of Gonda in Uttar Pradesh It is one of the fifty two Śaktipīthas where Sati's right arm is said to have fallen.

DEVĪPĪṬHAS : Eight are enumerated in the *Kālikā Purāna.* (64. 89-91).

DEVĪSTHĀNA : The *Devi Bhāgavata* (VII. 38-5-30) enumerates numerous Devīsthānas such as Kolāpura, Tulajāpura, Sapta-śṛṅga. The *Matsya Purāṇa* (13.26-54) enumerates one hundred eight Devīsthānas. The *Mahā-*

bhārata (III. 84.13) mentions a Tīrtha called Devīsthāna, the sacred abode of the goddess Śākambharī.

DEVIYĀPAṬṬANA : A village in south India captured by Lankāpura (*CV.* LXXVI. 169). Its exact position is unknown.

DHAKKĀBĀZU : According to H. Blochman the Mohalla to which Dacca belongs, is mentioned in the Ain-i-Akbari as Dhakkā Bāzu, though in Gladwin's version of the work, it is spelt as Dukha Bazoo.

DHĀMA : There are four sacred Dhāmas in India viz. Badarikādhāma, or Badrīnātha, in the north, Rāmeśvara in south, Jagannāthapuri in the east and Dvārakā in the west.

DHAMMACAKKABHŪMIKĀ : It was another name of Taxila (see Taxila).

DHAMMAKA : A mountain in the neighbourhood of Himavat where Sumedha had his hermitage (*J* 1. 6; *Bu.* 11. 29).

DHAMMAKONDA : A city in Pabbataraṭṭha in Videha. There the herdsman Dhaniya was born as Setthiputta (*SN.A.* I. 26.)

DHANADEŚVARA : A Liṅga under Vārāṇasī (*L.* quoted by *Kt T* p 70).

DHANAKATAKA : Dharanikota in the Kṛṣṇā or Guntur district in the Madras Presidency. It is one mile to the west of the small town of Amarāvatī (Amroati) and eighteen miles in a direct line to the west of Bejwada on the south bank of the Kṛṣṇā. (*G. A. I* p. 530). Fergusson identifies it with Bejwada (*J R A. S.* 1880 p. 99) but this identification does not appear to be correct. Dhanakaṭaka or Dharṇīkoṭa is a place of considerable note from at least 200 B C. It was the capital of that dynasty of kings who were the Āndhrabhṛtyas of the Purāṇas and Śātakarnis of the inscriptions and who were popularly known as the Sātavāhanas (Hem Candra: *Prākṛta Grammar*), which name, however, did not belong to any particular individual. The founder of this dynasty was Simuka called variously Sindhuka, Śiśuka and Sipraka, who ascended the throne in B.C. 73 after subverting the Kāṇva Dynasty of the Purāṇas. Though the capital of the Āndhrabhṛtyas was Dhanakaṭaka which is called Dhanakaṭcheka in the cave inscriptions, yet the younger princes of this dynasty often reigned at Paithān on the Godāvarī, while the elder ones reigned at Dhanakaṭaka. When the throne of the principal seat became vacant the Paithān princes succeeded. Thus while Gautamīputra Śātakarṇi, the most powerful monarch of the dynasty reigned at Dhanakataka from 133 to 154 A. D. and after his father's death at Dhanakataka for four years (in Kosala Dakṣina) Gautamīputra and Puḍumāyi overthrew the Śaka king Nahapāna or his successor who reigned at Jirṇagara and after that, they defeated the Śaka King Jayadāmana son of Castana who was at first a kṣatrapa and then a Mahākṣatrapa and occupied Ujjayinī, his capital (*B. H D*). It possessed a university which was established by Nāgārjuna, the founder of the Mahāyāna school of Buddhism in the first or 2nd century A. D. (For Buddhist Universities see Nālandā). Dhanakataka is a corruption of Sudhanyakataka (See; Havell's *Ancient and Medieval Architecture of India* p. 140).

DHANAPĀLAGĀMA : It is mentioned in the Mahādhammapāla Jātaka as a village of Kāśī kingdom (*J* IV p. 50). Dr. B. C. Law has mentioned a village at Kāśī named Dhanapāla without describing any source. Probably it is the same as Dhammapālagāma.

DHANIKA : It is referred to in the Daboka (Mewar) inscription cir. A. D. 725 (*E.I.* XII).

DHANNAKAḌA : It finds mention in the *Āvaśyaka Niryukti* (324) in connection with the thirteenth Tīrthankara of the Jainas who received his first alms here. It may be identified with Kupati in the Balasor District in Bengal, it was also known as Kopaka or Kopakataka. (Prācīna Jaina Smāraka, Bengal, Bihar and Orissa) However, Dhannakaṭaka is identified with Dharanīkota in the Kṛṣṇā or Guntur District Madras State (*A. G. I.* p. 737; also see Bulletin of the Madras Govt. Museum, *Amaraoti Sculpture in the Madras Govt. Museum* by C. Śivarāma Murti, 1942. p. 4).

DHAṄKATĪRTHA : It is the same as Dhāṅka in the Gandal State, situated about 25 miles east of Gumli (*E. I.* XXVI Pt. V. Jan. 1942).

DHANNAURA : A settlement located in the country of Viráṭa. (*Uttarā Tī.* 18. p 250). Its exact location is not known.

DHAÑÑAVATĪ : A city in the time of Paduma Buddha. It was the residence of Suddhaññasetthi, whose daughter also called Dhannavatī, offered a meal of milk-rice to Paduma, just before the enlightenment (*Bu. A.* 147).

DHANUHPĀTA : A Tīrtha in Āmalakagrāma (*Nr.* 66.33).

DHANUSMATAGIRI : The great Himālaya is so called because of its being like a drawn bow.

DHANUTĪRTHA : It is 10 or 12 miles from the temple of Rāmeśvara on the eastern extremity of the island in the Palk strait. It was caused by Lakṣmana by piercing the water with the bow. It is called Dhanuṣkoti Tīrtha in the *Skanda Purāna*. (Setubandha Khaṇḍa). Cape Kory of Ptolemy where the island of Rāmeśvara terminates is the Sanskrit word Koti or Dhanuh-Koti meaning the tip or corner of the bow (see McCrindle's *Ptolemy*, p 60). Its identification with Paumben passage is not correct.

DHANVATĪ : A river mentioned in the *Matsya Purāna* (ch. 114) along with the Pārā and the Rūpā. Its identification is uncertain.

DHANVATĪRŪPĀ : A river rising in the Pāriyātra mountain (*M* 114.24).

DHĀNYATĪRTHA : A Tīrtha on the Gomatī (*B.* 120.1).

DHĀRĀ : Dhārā as a sacred Tīrtha is referred to in the *Mahabhārata* (III ch 84 25).

Dhārā of historical celebrity finds mention in the Jaunpur Stone Inscription (*C. I I.* p. 230) in relation to the defeat of a king of this city by Maukharī king. It had the honour of being the capital of the Paramāras ruling in Malwa. In later days they came to be known as Pavar Rajputs. They are said to have been originated from a fire pit in Mount Abu, but the earlier records represent them as born in the family of the Rāstrakūtas (R C. Majumdar, *Ancient India* p. 294). The most glorious king of the family was king Bhoja who ascended the throne about 1000 A. D. (see Deogarh Inscription) and ruled for more than half a century. Though a ruler of remarkable ability he wasted his power in fruitless aggressive wars throughout his whole life. He waged wars against all his powerful neighbours. To achieve his end he made an alliance with the Cholas, against the Chalukyas of the Deccan. But despite this diplomacy he was defeated by the Chalukya king Someśvara with the result that he had to surrender the strong fortress of Māndu, the famous city of Ujjain and even Dhārā, his dear capital city, which were plundered by them.

But in spite of his unsuccessful diplomacy, he was a man of profound scholarship, patronage of learning and had great care for the spread of education among his people. In his court flourished Kālidāsa, author of *Naladaya*, Jayadeva, author of the drama *Prasanna Rāghava* and others (*Bhojaprabandha*) He himself is said to have composed a number of books on different topics In later days Dhārā witnessed the decline and fall of the kingdom when it was invaded by Sultan Balban in 1250 A. D. Dhārā is now identified with the modern Dār in Madhya Pradesh.

DHĀRĀ A river mentioned in the *Padma* (I. 28.26) and the *Matsya Purānas* (22.38).

DHARANĪTĪRTHA : According to the *Matsya Purāna* (ch 22.70), it is the most efficacious place for Śrāddha to the manes

DHARANĪDHARA TĪRTHA : It is the modern Besavān situated in Aligarh district, Uttar Pradesh. and lies at a distance of 18 miles from Mathura and 22 miles from Aligarh.

It is said to be the sacrificial ground of the sage Viśvāmitra A pool known as Viśvāmitra Sarovara is still seen at that Yajña Kuṇḍa It contains a large number of temples dedicated to different gods. (*K T.*).

DHARANĪKOTA : Also known as Dhannakada. It is referred to in the Jaina *Āvaśyaska Niryukti* (324). It is located in the district of Guntur where the Dharma Cakra Pillar Inscription has been discovered (*E. I.* XXIV. Pt. VI. April 1938 p 256). Ptolemy calls it Pityundrā, the capital of Maisolia.

It stood about 20 miles above Bezwada on the Kṛṣnā (McCrindle, *Ptolemy's Ancient*

India. ed. Majumdar p. 187). The Bahmani invasion was checked by Reddis at Dharanikota (E. I. XXVI). see also Dhannakaḍa

DHĀRĀPATANAKATĪRTHA : A Tīrtha under Mathurā (*Var.* 154.8).

DHĀRĀTĪRTHA : The north bank of the Narmadā (*M.* 190.6).

DHARMAHRADA : A sacred pond in Vārānasī (*N.* II. 51.14).

DHARMANADA : Same as Pañcanada. Vide Pañcanada.

DHARMĀRANYA : The Rāmāyana states that Dharmāranya was founded by Asūrtarajas, a son of Kuśa, son of Brahmā (*Rām.* I. 32.7) According to the *Padma purāna* (Svargā. 6 5.7) Agastyāśrama was considered as Dharmāranya. There were many hermitages of this name including one in Garhwal (Dey. P 2). It was apparently some hilly region of Garhwal Kumaon district in Uttar Pradesh.

(ii) A Tīrtha under Gayā mentioned in the *Mahābhārata* (*Mbh.* III. 82 46; XIII. 166. 28-29) and the Purānas (*Va.* III 23; *Vām.* 84 12; *Ag.* 115.34) Vide Dr. Barua on Gayā and Buddha Gayā (Vol I. p p. 16-17) for the view that it is part of the precincts of the Bodh-Gayā temple representing the jungle of Uruvelā or Uruvilvā of Buddhist literature

(iii) The *Padma Purāṇa* (I. 12.6-8) locates it near Mahākāla in Ujjain. (*Brhat Saṃhitā* 14.2) mentions it but does not locate it

(iv) By some scholars it is considered to have comprised portions of the districts of Ballia and Ghazipur (Dr. Furher's *MAI*, and *A* S. R. Vol. XXII).

(v) Moharapur or ancient Moherakapur 14 miles to the north of Vindhyācala (town) in the district of Mirzapur.

(vi) On the Himālayas, on the southern bank of the river Mandākinī (*Ku.* ch. 14).

(vii) Kaṇva Āśrama near Koṭā in Rajputana was also called Dharmāranya (*Mbh.* III. ch. 82). See Kaṇva Āśrama.

DHARMAPRASTHA : A sacred Tīrtha. Its efficacy is described in the *Mahābhārata* (III. ch. 84.99).

DHARMAPṚṢṬHA : A sacred Tīrtha at a distance of 4 miles from Bodha Gayā. (*P.* V. 11.74; *N.* Pt. II. 44.54-55 and 78; *Ku.* II. 37.38). Generally it is identified with Dharmāraṇya.

DHARMAPURĪ : It is a sacred Tīrtha situated on the northern bank of the Narmadā river, 8 miles from Pagārā, near the confluence of the Kubjā and Narmadā. It contains many temples and is supposed to be the Āśrama of the sage Dadhīci who gave away his bones to the gods for their protection from the demons (*K. T.* p. 234).

DHARMARĀJATĪRTHA : A sacred Tīrtha on the southern bank of the Yamunā near Prayāga (*M* 108 27; *P.* I. 45 27).

DHARMA SĀSTREŚVARA : A Linga under Vārānasī (*ŚK* IV. 33 133).

DHARMAŚILĀ : A Tīrtha under Gayā (*Va.* ch. 107; *Ag* 114. 8-28).

DHARMATĪRTHA : A holy Tīrtha mentioned in the *Mahābhārata* (III ch. 84 1.162). It is also mentioned in the *Padma Purāṇa.* (I. 37 4; VI. 135.17) *Agni*, *A* (109 16) and the *Kūrma Purāna* (I. 35.10).

DHARMAVATĪ : A river that falls into the Śābhramatī (*P.* VI 135.16).

DHARMEKṢĀ : This name is given for Dhammak in the fourteenth century, by Jina Prabhā Sūri. According to him it is situated at a distance of six miles from Vārānasī.

DHARMEŚVARA : (i) A Linga in Vārāṇasī. (L. quoted by *Kt. T.* p. 53).

(ii) Under Gayā (*N.* II. 45.103; *Va.* 111. 26).

DHARMODAYA : The river Dāmudā in Bengal.

DHARMODBHAVA . A Tīrtha under Kokāmukha (*Va.* 140. 44-46).

DHASĀNA : Vide river Dasārnā.

DHĀTAKĪ : It is also known as Dhātukī, one of the rivers flowing from the Himālayas. (*Vam.* ch. 13)

DHAUTAPĀPĀ : This river finds early mention in the *Mahābhārata* (VI. ch 9.18) and later in the Purāṇas. According to the *Nāradīya*

Purāṇa and the *Skandu Purāna* (Kāśikhanda 59. 118-133) it meets the Ganges at the Pañcagaṅgāghāṭa in Vārānasi. Pañcagangāghāta is so called because it is supposed that five rivers viz. the Kirnā, the Dhutapāpā, the Gangā, the Yamunā and the Sarasvatī—meet here (*N.* Uttara. 51. 15-18 and 35-36 and *Sk.* Kāśikhanda 59. 115-17). The Kāśikhaṇḍa (59.101-106) gives a phantastic legend as to why the river is called Dhūtapāpā. The *Vāmana Purāṇa* (57 80) and the *Brahmānda Purāna* (II 16.26) state that it rises in the Himālaya.

DHAUTAPĀPĀ or DHAUTAPĀPA or DHAUTAPURA : Different Purānas locate this Tīrtha at different places. The *Matsya Purāna* (22 39; 193.62) and the *Kūrma Purāna* (II 42. 9-10) place it on the Narmadā, the *Brahmānda Purāṇa* (III. 13.20) at Gokarna Rudra is said to have practised tapas here for a long time, The *Agni Purāna* (116 12) and the *Nāradīya Purāna* (II 47 35) under Gayā, and the *Varāha Purāna* (148 58) at a place less than five krośas from Stūtasvāmin According to the *Indian Gazetteer of India* (Vol. XXII. P. 50) it is near Sangameśvara in the Ratnagiri district in Mahārāṣṭra.

DHAUTAPĀPEŚVARA : A Linga under Vārāṇasī (*Sk.* IV. 33.156).

DHAVALAGIRI . The Dhauli hill in the subdivision of Khurda in Orissa, on which one of the Edicts of Aśoka is inscribed. Dhavala or Dhavalī is five miles from the Khandagiri range which is situated four or five miles of the west of Bhuvaneśvara containing many caves of the Buddhist period. But it can not be ascertained with any approach to certainty as to how the name Dhauli has been derived by some authorities from Dhavalī. In the last tablet of the Dhauli inscriptions it is mentioned that "the Dubalahi Tupha" or in other words the stūpas for the *Durbala* or weak, were founded for undisturbed meditation. Hence the name Dhauli appears to have been derived from Durbala or Dublā monastery of that place. The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription) and Tosala has been identified with Tosalāḥ-Kosalāḥ' of the *Brahmānda purāṇa*. (ch. 49) or simply Kosála of the *Bṛhatsambitā* (See examination of the inscription of Dhauli in Cuttack by Prinsep in *JASB* 1838 pp. 448-452) . The Girnar and Dhauli inscriptions of Aśoka are identical in substance.

In fact the Dhauli inscription is the duplicate of the Girnar inscription in language and alphabet (See *JASB*. 1838 p. 158 160; 219. 276-279). For the inscriptions on the Khaṇdagiri hill See *JASB*. 1837. p. 1090).

DHAVALĀGIRI : It finds mention in the *Mahābhārata* (II. ch. 27 29) where Arjuna had encamped his army.

It stands near the kingdom of Bhutan forming part of the kingdom of Nepal. According to the mention of the '*Guptapress Directory Pañjikā*' there is an image of Varāhadeva, the third incarnation of Lord Viṣṇu, on the Dhavalāgiri. A yearly fair is held at the place during the full moon day of the month of Kārtika. The foot of the Dhavalāgiri peak is 2 miles from that place by a road along the Kuśī river and the temple of Varāhadeva lies 20 miles above.

DHAVALAPETA · It is located about 12 miles from Chicacol in the Vizagapattana district of Madras. The copper-plates of the Mahārājā Umāvarman were discovered at this place. (E. I XXVI. Pt. III. P. 132).

DHAVALEŚVARA · A Linga on the north bank of the Sabramatī (*P.* VI. 144.7) It is supposed to have been established by Indra.

DHEKKARI · It is mentioned in the Rāmagangā Copper-plate of Īśvaraghosa, and was supposed to have been situated near Katwa in Burdwan division (see for instance, *Introduction to the Rāmacarita* by H. P. Shastri p. 14). Others locate it in Kāmarūpa district of Assam (See for instance N. N. Vasu; *Vaṅgera Jātīya Itihāsa* pp. 250-51).

DHENUKA : An ancient Janapada (*Mbb.* VI. 50 51).

DHENUKĀŚRAMA : A holy Tīrtha under Gayā where Death had practised penance. (*Mbb* VII. ch. 54.8; XIV. ch. 258 15; *Vāyu* (112.56; and the *Agni Purāṇa* 116.32).

DHENUTĪRTHA : A holy Tīrtha Its efficacy is described in the *Mahābhārata*. (III. ch. 84.87).

DHENUVAṬA : It is one of the holy spots of Kokāmukha Tīrtha mentioned in the *Varāha Purāṇa*. (ch. 140).

DHORUKINA : The maid servants known as Dhorukini were brought from this country. Its situation is not known. (*L A. I.* p. 366).

DHOVAHAṬṬA : It is mentioned in the Rewah plates of the time of Trailokya Malladeva. It may be identified with the modern Dhureti in Madhya Pradesh (*E. I.* XXV Pt I. January 1942).

DHṚTAVATĪ or GHṚTAVATĪ : An ancient river (*Mbh.* VI 9. 23 31).

DHRUVATAPOVANA : A Tīrtha mentioned in the *Padma Purāna* (I 38 31).

DHUḌĀVANA : Dhudāvana, the scene of a siege related in the *Rājataranginī* (VIII. 59) is identified with Durun Nar, a high 'cross spur descending to the north towards Sunamarga. The boundary of this mount in the western direction forms the amphitheatre of high hills which surround the Dala Lake and Śrīnagara on the north. Here it is called mount Mahādeva and is much frequented as a sacred Tīrtha.

DHŪMAVATĪ : A holy Tīrtha (*Mbh.* III. ch 84 22). It is also known as Dhumavantī.

DHUMARAKKHA : A mountain in Ceylon, not far from Kaccakatittha, on the bank of the Mahāvālukanadī There Pandukābhaya captured the Yakkhinī Cetiyā, near the pond Tumbariyangana in the vicinity of the mountain (*Mhv* X. 46 53, 58 ff) King Mahānāma built a vihāra here (*Cv* XXXVII 213)

According to the *Mahāvamsa Ṭīkā* the mountain was also called Udumbaragiri Pabbata. There seems to have lived at Udumbaragiri a fraternity of forest-dwelling monks who produced several scholars of great repute and monks of great piety. e. g. Kassapa and Medhankara. The mountain is identified with the present "Gunner's Quoin" on the right bank of the Mahāvaliganga (*Ep. Zey.* II. 194. ff.).

DHUNDHRA : It is Amer the ancient Capital of Jaipur. Kuvalāśva, the great grandfather of Nikumbha and one of the ancestors of Rāmachandra of Ayodhyā killed the demon Dhundu and was therefore called Dhundumāra. The whole country of Jaipur especially Amer was called Dhundra after his name It was included in Marudhanva (*Mbh.* III. chs. 201-203).

DHUNDIVINĀYAKA : Under Vārānasī. Ganeśa's image is worshipped here.(*L.* quoted by *Kt. T.* p. 126, *Sk.* IV 57. 33. For 56 Ganeśas vide *H Dh. S.* Vol. IV p. 538)

DHURANDHARA · A Janapada mentioned in the *Mahābhārata* (VI. ch. 9 41).

DHŪTAPĀPA : See Dhautapāpa.

DHŪTAVĀHINĪ : A river mentioned in the *Matsya Purāna*. (114 26) in relation with the Tamasā, the Pippalāsanī, the Citrotpalā, the Vimalā and the Candalā, all following from the Himālayas.

DHVAJINĪ : A Janapada (*Mbh* VI. ch. 9 61).

DHYANODḌĀRA : This place is recorded in the *Rājataranginī* (VIII. 1431 1508. 1510) in relation to a royal officer under Jayasinha (A. D. 1128-1149) who was besieged there by the Dāmaras The place is otherwise unknown.

DIDDĀPURA : The town of Diddāpura mentioned in the *Rājataranginī* (VI. 300) was founded by the famous Kaśmirian queen Diddā, the wife of king Ksema Gupta (A. D. 950-958). The identity of the town is unknown.

DIGHALAMBIKA : This village was in Magadha where according to the *Dhammapadattha Kathā* (II 235), the Buddha visited and lived in the Aranyakutikā of the same village.

DĪGHARĀJI : It was a village in Magadha where followers of Saṃsāramocaka sect lived. (*Pv. A.* 67).

DIK : A river (*Mbb.* VI. ch. 9.19.)

DĪLAVĀLIYĀ : It was known for its fine breed of mules (*Das, cū.* 6. p. 213). It can not be identified.

DILĪPĀŚRAMA : A holy Tīrtha (*Mbb* IV. 186.28)

DIMBHARELAKA : This place finds mention in Jain works (*Brh. Bhā. Vr.* 1.1239). Perhaps this place was situated in Konkaṇa.

DINAKĀḌU : The Dinakāḍu inscriptions refer to the village Dinakādu. Vijayāditya gave some land of this village to Mādhava (*Journal of the Andhra Historical Research Society*, Vol. V. Pt. I. p. 56).

DINḌIPUṆYAKARA : A Tīrtha sacred for the Śrāddha, probably in the Deccan (*M.* 22.77).

DĪPAṄKARANAGARA : Probably another name for Rammavatī. (*Cy.* XXXIX-51) the birth place of Dipankara Buddha (*D. P. P. N.* p. 717).

DĪPAVATĪ · The island of Divar on the north of the island of Goa, containing, at old Narvem on the bank of the Pancāganga, the temple of Mahādeva Sapta-Koṭīśvara established by the Sapta Ṛṣis (*SK* Sahyādri Kh : *I A* III. 1874. p. 194).

DĪPEŚVARA : A Tīrtha on the Narmadā. It is Vyāsa Tīrtha Tapovana (*M.* 191.38 *Ku.* II 41 25-27)

DĪPTODAKA : A Tīrtha (*Mbh.* III. ch. 99 69) probably the same as Bhrgu Tīrtha where Bhrgu, great grand father and father of Paraśu Rāma practised severe penance.

DĪRGHAGRĪVAS : A fabulous place very common in ethnographical tradition.

DĪRGHASĀTRA : A Tīrtha. Its efficacy is described in the *Mahābhārata* (III ch. 82 108-110) and in the *Padma Purāna* (I. 25. 15-16).

DĪRGHASĪ : This village is located four miles to the north of Kalingapattam in the Ganjam district, where an inscription of Vanapali (Saka Samvat 997) was discovered. (*E. I.* IV. 314 ff.).

DĪRGHAVIṢṆU : A Tīrtha under Mathurā (*Var.* 163 63).

DIVA : The *Brhatbhāsya* (3.3891 f) and the *Nisi Cūrni* (2, p. 225) place Diva to the south of Suratṭha. Diva and Jona are mentioned as countries known for the cemetery (*Ācā Cū.* p. 370). It was also known for its coin known as Sābharaka (*Brh. Bhā* op. cit.)

It may be identified with the Island of the Arab. The Arabians call their habitat 'Jazirat al Arab'. The Island of the Arab is surrounded by water on three sides and by sand on the fourth. (*History of the Arabs* p. 8, by Pillip Hitti, London, 1937.).

DIVĀKARA : A Linga under Vārāṇasī. (*L.* quoted by *Kt.T.* p. 65).

DIVAUKAH-PUṢKARIṆĪ : A sacred pond purporting to be a Tīrtha (*Mbh.* III. ch. 84 118; *P.* I. 38 35).

DIVYAKAṬAPURA : It was the city of Uttara Jyotisas, situated in the east. The *Mahābhārata* locates the city in the west. (II. ch. 32.11).

DOMMARA-NANDYĀLA : It may be identified with the two villages of Nandigāma and Pasimdikuru (*E I* XXVII. Pt VI. p. 274).

DONAVATTHU . A Brahmin village near Kapilavastu, the residence of Punnā Mantāniputta and of Annakonḍanna (*Thāg A* i. 37).

DONGĀ-GRĀMA : A Copper-plate charter belonging to the Gupta Emperor Buddhagupta (477-95 A. D) refers to Dongā Grāma. The Āyuktak Gandaka (mentioned therein) is said to have been helped in the administration of Kotivarsa district by the nagaraśresthin Rolhupāla who, one day, approached the Adhistāna-Adhikarana, with the following petition : Himavatśikhare kokāmukhasvāminaḥ catvārah kulyavāpaḥ savatavarāhasvāminopi saptakulyavāpah asmatphalāśamsinā punyābhivrrdhaye Dongārāme pūrvam Mayā apradā tiśrstakāh. .. .

The Dongāgrām lay in the district of Kotivarsa (Dinajpur district). Here was situated the temples of the gods, Kokāmukhasvāmin and Svetavarāha svāmin as well as two store-houses as mentioned in the charter.

DOṄGARAGRĀMA : It is identified with modern Dongargaon, about 12 miles from Pusad in the Yeotmal district in Berar. It is located on a hill, and contains two temples of antiquity A stone inscription (of the time of Gogaddeva dated Śāka era 1034) was discovered at this place which mentions the gift of this village.

DONĪVAGGA · A village mentioned in the campaigns of Parakamabāhu I. (*Cr.* LXXV.

69.72). It stood in a depression 12 miles from the modern Ratnapura, and the name is preserved in a stream flowing throught it, the Denevaka (*Culavaṃsa* translated by Geiger ii. 50 n. 3).

DOSARA : The *Periplus of the Erythraean sea* locates the region of Dosara or Dosarenie towards the east of Masalia (the country around the Masulipatam in Andhra which Ptolemy places it in the land of Kokkanagai who lived to the west of the country watered by the Gangetic mouths. Some Indian scholars suggest that Dosara is a modification of the Indian name Tosala (the same as Tosali or Tosalā) identified with modern Dhauli.

DOSARINA : It also stands for Dosarṇa, given in the *Pearıplus of the Erythraean sea* (1st century). It was famous for 'ivory trades.' No doubt it is the same as Darana; vide also Daśārna.

DOSARIYANSA : This name stands for Daśarna by the Greeks McCrindle in his '*Ancient India as described in classical literature*' (p. 198) writes that this country was well-known to the Greeks.

DRABHAGRĀMA : This ancient Drabhagrāma is mentioned in Śrīvar's Chronicle along with Kalyāṇapura in the description of a battle. It was once the head quarter of the Sukru Pargana in Kasmir.

It is the present large village of Drabgam, about three miles north of Kalampur and to the south of Ramuh.

DRADAVIṢAYA : It is one of the sub-divisions of Bhāratavarṣa mentioned in the *Skanda Purāna*. (Māheśvara khanda Kumārikā khaṇḍa ch. 39). It is also known as Dradaṣya Visaya containing 3½ lakhs of grāmas (villages). It is probably a mistake for Drāvida Viṣaya.

DRĀKṢĀRĀMA : It is a village and is known as the 'crest jewel' of the Andhra country. It stands on the northern bank of the Injaram canal in the Ramacandramapuram Taluk of the East Godāvarī district. It contains a big temple dedicated to Bhīmeśvara due to which it is understood as one of the most sacred places in the Godavarī district (*S. I. I.* pp. 53.61, *E. I.* XXVI Pt. I.).

The crest of the Bhīmeśvara Temple is made of gold by Coda King Annadeva. Two 'Sattras' of Brahmins were founded here (Cf. Sewell, *List of Antiquities*. I. p. 25).

DRAMILA : Most probably it is the same as Damila (Hemchandra's *Sthaviravalicarita* Jacobi's edition XI 285). But according to Dr. Fleet Dramila was the Dravid country of the Pallavas. On the east coast Kāñcī was its capital (*B. G.* Vol. I. Pt. II p. 281).

DRAVIDA : Part of the Deccan from Madras to Śrngapatan and Cape Comorin, the country south of the river Pennar or rather Tripatī (*JRAS* 1846, p 15). Its capital was Kañcīpura (*Manu* Ch. X and *Daśakumāracaritam* ch. 6). It was also called Cola (Buhler's *Introduction to Vikramāṅkadevacaritam* p, 27 note 7). At the time of the *Mahābhārata* (III. ch. 118) its northern boundary was the Godāvarī. It is also referred to in the *Bhāgavata Purāṇa* (II. 28 30; VIII 4 7, VIII 24 13; IX 2. X. 79 13, XI 5.39) and in the *Bṛhtsaṁhitā* (XIV 19). The *Jain Brhatkalpabhāṣya* also mentions this name (Vol. I. 1213).

The Dravida country formed the boundary of the Cola country as mentioned in the *Śakti Saṅgama Tantra* (Book III). Sometimes the name Drāvida or Dravida is used to indicate the whole of South India. Draviḍa is one of the Śakti pithas Devi is called Sarasvatī here. (*Nīla*).

DRSADVATĪ : The first reference to this river we find in the *Rgveda* (III. 234), where it is mentioned along with the Apaya and Sarasvatī as a holy river for worship of Agni. In the *Pañcaviṃśa Brāhmana* (XXV. 10. 13) and later the Drṣadvatī and the Sarasvatī are the scene of special sacrifices. In Manu (ii. 17) these two rivers form the western boundary of the Middle country.

It is identified by some with the Gaggrn (Ghagar) which flows through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB*,. VI, p. 181). General Cunningham has iden-

tified it with the river Rakṣī which flows by the south east of Thaneśvar (*A. S. R.* Vo.l. XIV). It formed the southern boundary of Kurukṣetra (*Mbh.* III. ch. 5.2).

The Dṛṣadvatī has been identified the modern Chitrang, Chautang or Chitang, which runs parallel to the Sarasvatī (*I. G. I.* p. 26; Rapson's *Ancient India* p. 51.) This identification appears to be correct. (*JRAS* 1893, p. 58). The river flows through Phalakī Vana (*Vam.* ch. 36) According to the *Vāmana Purāna.* (ch. 34). Kauśikī was the branch of the Drsadvatī. It is also mentioned in the *Yoginī Tantra* (2 5. 139 ff).

The *Manusmṛti* (II. 17) declares that the country lying between the Sarasvatī and Drsadvatī is called Brahmāvarta and is built by gods themselves.

DROṆĀCALA : Doonāgiri mountain in Kumaon (*JASB* XVII p. 617, *Devī purāna* ch. 30). See Kūrmācala. This mountain is also mentioned in the *Matsya Purāna* (121.13)· *Bhāgavata* V. 19 16; *Padma Purāna.* VI. 25. 45-46).

Doonāgiri hill lies at a distance of 16 miles from Ranikhet in the district of Almora.

DROṆASAMANAGARA · According to the Tibetan tradition mentioned by Rockhill it was the abode of Drona Brāhmana who had divided.the relics of the Buddha into eight parts but some determine his residence in Vethadvīpa and on this ground some scholars have tried to identify it with Kuśinagara.

DRONĀŚRAMAPADA : A holy Tīrtha mentioned in the *Mahābhārata* (XIII 25 28).

DROṆEŚVARA : A Linga under Vārānasī. (*L.* quoted by *Kt T.* p. 66.)

DROṆĪ : A river (*M* 22.37).

DRUMĀ : A river mentioned in the *Vāyu Purāṇa* (ch. 45). along with the Narmadā and Surahā, or Sumahā. Its identification is uncertain.

DRUMACANDEŚVARA : A Liṅga in Vārānasī (*L.* I. 32.136.)

DUDHAKOŚĪ : A tributary of the Kauśikī (modern Kosi).

DUDHAGAṄGĀ : The river Dauli in Garhwal or tributary of the Mandākinī or Mandāgni.

DUGDHAGHĀṬA : The hill fort Dugdhaghāṭa mentioned in the *Rājatarcṅgiṇī.* (VII. 1171; VIII 2468 2715) in relation to its siege is also known as Durgaghāta. It lay on the border of the Darad territory to the north of Kāśmīra and was under the sway of the Darads. This border must be assumed to have followed in Kalhana's time, the mountain range which forms the water-shed between the Vitastā and the Sind rivers on the one side and Kiśangaṅgā on the other.

DUGDHĀŚRAMA : The name finds mention in Śrīvar's chronicle. The place represents the sight of the modern Dudrahan a village on the main branch of the Sind about two and a half miles to the east of Tulamila in Kasmir.

DUGDHEŚVARA : A holy Tīrtha in Sābhramati. The *Padma Purāna* (VI 148.1) locates it to the south of Khadgadhārā (Vide *B. G.* Vol. IV. p. 6).

DUGDHEŚVARANĀTHA : The sacred temple of Dugdheśavaranātha stands in the Rudrapura village 10 miles to the south of Gauribazar on the Gorakhpur Bhatni line. This temple is regarded as up-linga of the Mahākāli—'Mahākālasya yallingam Dugdheśamiti viśrutah'

Sometimes the linga begins to shake and continues for 24 hours. Afterwards this movement stops, and once stopped cannot be shaken with efforts. (*K.T.* p. 147).

DUGDHODA : A river mentioned along with the Nalinī, Vārisenā and the Kalasvanā. (*Vām* ch. 13).

DUṆNIVIṬTHA : It was a Brahmin village in the kingdom of Kaliṅga (*J.* VI. 514). In spite of much difficulty in its recognition it may be said that it was situated somewhere in between Jetuttara city and Ceti in the Kalinga kingdom.

DŪNSU : The Pargana Dunts in Kasmir lies to the west of Yech The ancient name is uncertain. Abul Fazl in the list of Pargar counts Dunts (Dunsu) with Kamraj. It contains an old locality Salipur a large village

74° 45′ Long. 34°. 1′ lat. which is supposed to be identical with Śalyapura of the *Rājataraṅgiṇī* which has been mentioned as a place on the direct route from the Tosa Maidan Pass and the Karkotadranga to Śrīnagara. Hukhalitar can be recognised in view of the name and the evidence of an old gloss with Suskaletra mentioned in the *Rājataraṅgiṇī* as a place where king Aśoka erected a good many Buddhistic Topes.

DURDURA : Identical with Darddura (*Mār.* ch. 57).

DURDDA : It is mentioned in the Bijholi rock Inscription of Cāhamān Someśvata (V. S. 1226) and may be identical with the modern Duddai or Dudhai in Madhya Pradesh, in the neighbourhood of Cahaman domain in the easterly direction (*E I* XXVI Pt. II. April 941, p. 84 ff).

DURDHAREŚVARA . The *Padma Purāna* (VI. 146 1) locates this Tirtha (Linga) on the bank of the Sābramatī.

DURGĀ : An ancient river mentioned in the *Mahābhārata*(VI. ch. ch.33) Another Durgā is the tributary of the Sābarmati in Gujarat (*P.* Uttara ch. 49).

DURGĀLA : An ancient Janapada (*Mbh.* VI. 9.52).

DURGAMĀ : A river mentioned in the *Matsya Purāna* (114.28) Along with the Toyā, Mahāgaurī and the Śilā, all of these rising from the Vindhyas.

DURGANDHĀ : A river mentioned in the *Vāmana Purāna* (ch 13) along with the Sitā, probably Citrasilā or Antah Śilā

DURGATĪRTHA : The *Vāmana Purāna* (42. 14-15) locates this sacred Tīrtha on the Sarasvatī while the *Brahma Purāna* (132.8) fixes its position on the Godāvarī (132 8).

DURJAYĀ : Identical with Manimatīpurī (*Mbh.* III. ch. 96.1) see Nilakantha's commentary on the same. Some modern scholars opine that it is the Ellora cave that lies 7 miles from Daulatabad in Andhra Pradesh

DURJAYALINGA : Darjeeling which contains a temple of Mahādeva called Durjayaliṅga. Darjeeling is a corruption of Durjayaliṅga. But some derive the name from Darjeling, a cave of the mystic thunderbolt or 'Dorie' on the observatory Hill (Dr. Waddell's *Among the Himalayas* p. 50).

DURULLAKŪUIYA : This village was situated near Bharuyakaccha - Bhṛgukaccha (*Āva. Nir. Dīpikā.* 1274). Its exact location is not identifiable.

DURVĀSĀ-ĀŚRAMA : Durvāsā Āśrama or the hermitage of Ṛsi Durvāsā is pointed out on the highest peak of a hill called Khalli Pāhāda (Khadi Pāhāḍ; Martin's *Eastern India.* Vol. II. p. 167), a lime stone rock which is worked for chalk. It is two miles to the north of Colgong (Khalgaon or Kalahagrāma from the pugnacious character of the Ṛsi) in the district of Bhagalpur, and two miles to the south of Pātharaghāṭa, the name of a spur of Colgong range jutting into the Ganges, about 22 miles from Bhagalpur. The Pātharaghāta hill (ancient śilāsaṅgama or properly speaking Vikramaśilā Saṅghārāma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities referred to by Hiuen Tsiang when he visited Champā in the 7th century. Figures of the Buddhist periods are scattered in the courtyard of the temple of Baṭeśvaranātha Mahādeva just by the side of the caves. A flight of stone steps leads from the Ganges to the temple on the hill (*JASB* 1909 p. 10, Durvāsā's hermitage was also at Dubaur in the hills seven miles north east of Rajauli in the sub-divison of Novadah in the district of Gayā (Grierson's *Notes on the District of Gayā*).

DVĀDASĀDITYA KUṆDA : The *Varāha Purāṇa* (141.24) locates this sacred Tīrtha under Badari.

DVĀDAŚAGRĀMA : It was mentioned by Kautilya which according to the commentary existed in the Himālayas and inhabited by the Mlechhas. (VIII. 2762-64 pt. II p. 217 Cf HV. II 97.20).

DVAIPĀYANAHRADA : It is identical with Rāma Hrada. The lake was called Dvaipāyana Hrada on account of an island in its centre,

The isle is surrounded with Bankhanadi Koel and the Brāhmanī rivers. This island contains a sacred well called Candrakūpa, which was visited by pilgrims from all parts of India at the time of the eclipse of the moon

DVAITAVANA : The *Śatapatha Brāhmaṇa* (XIII 5.4 9) mentions that the Dvaita lake was named after king Dvaitana of the Matsyas. It was visited by Balarāma on the bank of the Sarasvatī (*Mbh* XII. 37.27). The *Vāmana Purāna* (12 47-56) locates it near Sannihatya pool.

It is the present Devabandh about 50 miles to the north of Meerut in the Saharanpur district of Uttar Pradesh 21 miles to the west of the Kālinad and about 16 miles from Muzaffarnagar, where Yudhisthira retired with his brothers after the loss of the kingdom at the gambling table (*Mbh.* III Ch 24 13, *Calcutta Review* 1877 p 78 note) Half a mile from the town is a lake called Devīkunda the banks of which are covered with temples, Ghāts and Sati monuments, much frequented by pilgrims (*I G. I.* Vol IV). Dvaitavana is the birthplace of Jaimini the founder of the Mīmāṃsā School of Philosophy.

DVĀRAKĀ . It is frequently mentioned in the Attakathā of the Jātakas Dr Moti Chandra and Prof Jayachandra Vidyālankāra have identified it with the present Darvaj, which is to the north of Badakshan We know from the Aṭṭakathās of the *Pealvatthu* that the Dvārakā was in the Kamboja country Dr. V. S Agrawala supporting the view of Dr Motichandra has asserted that the situation of Kamboja is now beyond the possibility of any doubt. He has supported the wrong view of Dr. Moti Chandra which is based on the false concept of Rhys David's statement If we admit Darvaj as Dvārakā how the neighbouring place of Daravaj will become Kamboja until we accept Dvārakā into Kamboj, which was merely a guess of Rhys David (*Buddhist India* p. 28). According to the *Mahābhārata* or even the Ghata Jātaka Dvārakā was connected with sea on one side and with mountain on the other.

DVĀRAKĀ : Another Dvārakā associated with Lord Kṛṣṇa does not occur in the Vedic Literature but the references to it in the *Mahābhārata* and the *Purānas* are plentiful. It appears that there were two Dvārakās, one more ancient than the other. The ancient Dvārakā was situated near Kodinar. A little mound which rises on the sea-shore between the mouths of the rivers Somat and Singāvara 3 miles from Kodinar is surrounded by the ruins of the temple which the popular Hindu belief declares to be the original Dvārakā, where Krsna resided and whence transferred himself to Dvārakā in Okhamandala (Vide *B. G.* Vol. VIII (on Kathiawar) pp 518-520 for Kodinar and p 522 for Mūla Dvārakā It was founded by Krsna (with Raivataka as a park and Gomanta as a hill) owing to constant invasions and harassment by Jarāsandha. It was two Yojanas long and one Yojana broad (Vide *Mbh* II. 14 49 55. The *Varāha Purāna* (149 7-8) makes it 10 yojanas long and 5 broad. It is said to have been destroyed by the ocean just after the ascent of Krsna to heaven.

It is called the capital of Ānarta (*Mbh.* IV 7 6) and was first called Kusasthalī (II. ch. 14 50) Vide, *Matsya Purāna* 69.2; *Padma Purāna* V. 23 10, *Brahma Purāna* 7 29-32 and *Agni Purāna* 273 12 (Kuśasthalī being the earlier name of the capital)

The present Dvārakā is near Okhā in Kathiawad The *Harivamśa* II (Vishnu parva) chapters 58 and 98 deal with the founding of Dvārakā The Jātakas also refer to Dvārakā (Vide Dr. B. C. Law's work on '*India as described in early texts of Buddhism and Jainism* pp. 102-239). It contains the temple of Nāgeśa, one of the twelve lingas of Mahādeva. It is Barake of the Periplus (*Ptolemy* pp 187.188). (Vide Dr A D Pusalkar's paper in the *Dr B. C. law presentation volume*. I. pp. 218 ff. for further formation on Dvārakā.

Another Dvārakā is in Indraprastha. (*P.* VI. 202 4 and 62)

DVĀRAKOTTHAKA : It was the name of the entering gate of Jetavanārāma, which was constructed by prince Jeta. It was in front of the Gandhakūta and was the eastern gate of the Vihāra. The Ānandabodhi tree was situated near this Dvārakotthaka.

DVĀRĀSAMUDRA : Hullabid, the capital of Mysore in the 12th century.

DVĀRAVATĪ : Firstly same as Dvārakā, in Gujrat. It is one of the Śakti pīthas where the goddess is called Rukminī (*Nāma*). Secondly Siam (Phayre). According to Dr. Takakusu, Dvāravatī represents Ayodhyā or Ayuthya the ancient capital of Siam (*Introduction to Itsing's record of Buddhist Religion*, p. 11). Thirdly Dorasamudra or modern Halebid in the Hassan district of Mysore. (Rice's *Mysore and Coorg* II, 17.18).

Dr. B. C. Law on the suggestion of N. L. Dey has tried to identify Dvāravatī with Arritthapur (See *Tribes in Ancient India*, P. 83 cf. N. L. Dey. p. 189), though the recognition is not correct.

DVĀRAVATĪ : Dvāravatī corresponds to the present Dvarabidi—the name of that portion of the Vitastā valley which extends from above Muzaffarabad to a short distance beyond the village of Buliasa. Even to the present day a popular tradition (in Kasmir) indicates a ridge a short distance above, as the eastern limit of Dvarabidi.

DVĀRIKEŚVARĪ : This river mentioned in the *Kūrma Purāna* is the present Dalkisor flowing near Visnupur in Bengal. It is one of the branches of the Rūpanārāyaṇa.

ABBREVIATIONS

Ac	Abhidhānacintāmani of Hemacandra ed Bohtlink, 1847
Adh	Astādhyāvī of Pānini
Adhi	Adhikhanda.
Ag	Agnipurāna
A. G	Allahabad District Gazetteer by Nevill
A G I	Ancient Geography of India by A Cunningham
A I	Ancient India by Rapson
A I H T	Ancient Indian Historical Tradition by F E Pargiter.
AKK.	Antiquities of Kathiawad and Kaccha by Burgess
Al	Ālberuni's India translated by Dr E C Sachau—2 volumes 1886
Am	Avimāraka of Bhāsa
An	Anguttara Nikaya.
Anar Ragh	Anargha Rāghava
Anc Ind	Ancient India as described by Megasthenes and Arrian (McCrindle)
Ant	Antagadadasāo, ed P L Vaidya, Poona, 1932 Trans L D Barnett, 1907
Anu. Sū	Anuyogadvāra Sutta
Ap.	Apadāna—2 Vols
App	Appendix
Apte	V S Apte's Rājasekhara his life and writings
A R	Asiatic Researches
A R. B P	Antiquarian Remains in the Bombay Presidency
Arth	Arthaśāstra of Kautilya
As	Atthasālinī
A S R	Archaeological Survey of India Report by A Cunningham.
Av	Atītavatthu
Āvi Cū	Āvaśyaka Cūrni, Jinadāsagani, Rutlam, 1928
Ava Kalp	Ksemendra's Bodhisattvāvadāna Kalpalatā
Ava. Tī.	Āvaśyaka Tīkā Bombay, 1920.
Av. S.	Avadāna Śataka—2 volumes edited by Dr J S Speyer (Bibl Buddhica).
B.	Brahmapurāna
Bār. S	Bārhaspatya Sūtra ed Dr F W Thomas
B. B. P.	Bhārata kā Bhaugolik Paricaya by Bhiksu Dharmaraksita.
Bc.	Buddhacaryā, by Pt Rāhula Sānkrtyāyana
B. C L.	Bhandarakar Carmichael Lectures
B. Dh. S.	Bauddhāyana Dharma Sūtra.
B. G	Bombay Gazetteer.
Bh.	Bhāgavatapurāna.
Bhag Tī.	Bhagavatī Ṭīkā.

B. H. D.	:	Bhandarakar's Early History of Deccan.
Bhavi.	:	Bhaviṣyapurāna.
B. I.	:	Buddhist India by Dr. Rhys Davids.
B K. K.	:	Brhat Kathākosa ed. by A. N. Upādhyāya. Bombay, 1943.
Bodhi. Kalp.	:	Bodhi Satvāvadāna-Kalpalatā
B R.	:	Bālarāmāyana of Rājaśekhara
Br.	:	Brahmāndapurāna.
Brd.	:	Brhatddevatā.
Brethren	:	Pslams of the Brethren by Mrs Rhys Davids (P T. S).
Brk Bha.	:	Brhatkalpa Bhāsya (Sanghadāsagani).
Br. S	:	Brhat Samhitā.
Br S P.	:	Brhatśivapurāna
Brv.	.	Brahmavaivartapurāna
B. R W. W.	.	Buddhist Records of the Western World by Beal
B S.	:	Buddhist State
B S. A	:	Buddhist Stupas of Amarāvatī by Dr Burgess.
Bu	:	Buddhavamsa (P. T. S)
Bu A.	:	Buddhavamsa Commentary (S. H. B).
Bu. Bhu	:	Buddhakālina Bhāratīya Bhūgola by B S Upādhyāya 1961.
Bu Car.	:	Buddhacarita by Aśvaghosa.
C A. I.	:	Coins of Ancient India by A Cunningham
C Bha	:	Caitanya Bhāgavata
Cc.	:	Caitanyacaritāmrta
Cai. Ming	:	Caitanya Mangala by Locana Dāsa
C. Bhāg	:	Caitanya Bhāgavata.
C H I	:	Cambridge History of India
C. I. I.	·	Corpus Inscriptionum Indicarum
C. V.	:	Country of Vraja by F. S. Growse.
Cv.	·	Cūlavamsa ed Geiger—2 volumes (P T. S).
Cvg	:	Cūlavagga.
Das. Cu		Dasaveyāliya Cūrni, Jinadāsagani, Rutlam, 1933
De.	:	Devīpurāna.
Dey	:	Nundo Lal Dey's Geographical Dictionary of Ancient and Medieval India.
Dh.	:	Dharmadūta (Journal)
Dh A.	:	Dhammapadaṭṭha kathā. 5 volumes (P. T S).
Dh. P.	:	Brhat Dharmapurāna.
Di	:	Dīghanikāya—3 volumes (P T. S.).
Douglas	·	Translation of the Second Session of the International Congress of the Orientalists held in September 1894 by R. K. Doughlas.
D. P. P. N.	:	Dictionary of Pali Proper Names by G. P. Malalaseker.
Dpv.	:	Dīpavamsa ed. Oldenberg
Drav. Comp. Gram.	:	Dravidian Comparative Grammar by Caldwell.

Dvy. : Divyāvadāna ed Cowell and Neill (Cambridge)
E. H. D. : Early History of Deccan by Dr. Bhandarkar.
E. H. I. : Early History of India by Dr. Vincent Smith.
E. I : Epigraphia Indica.
EP. Zey : Epigraphia Zeylanica (Oxford).
E. S. H. I. : Ethnic Settlement of Ancient India by S B. Chaudhuri
G. : Garudapurāna.
G C D. I. : Garret's Classical Dictionary of India.
G E : Geographical and Economic Studies in the Mahābhārrata, by Dr. Moti Chandra.
G E B. : Geography of Early Buddhism, by Dr. B C Law.
Geo. Ess : Geographical Essays by Dr B. C Law.
Geog Pur : Geography of the Purānas by S Muzaffar Ali.
Hc : Haracaritacintāmani
H C B. : History of Chaul and Bassein, by Da Cunha.
H D. : History of Dharmaśāstra, by Dr. P. V Kane.
H G. I : Historical Geography of Ancient India, by Dr B C Law
H G J K. : History of Gorakhapura Janapada and its Ksatriyas, by Dr Rajbali Pandey.
H I A : History of Indian Architecture, by Fergussan
H K : History of Kuśīnārā, by Bhiksu Dharmaraksita
H M : Hoearf's Memoirs of the Archeological Survey of Ceylon.
H Mbh. : Hindi Mahābhārata, Gita Press edition
H N : History of Nepal by H H Weight.
H P I : Holy Places of India, by Dr B. C Law.
H. R. : Hindu Religion by Wilson
I. G I : Imperial Gazetteer of India, by W W. Hunter
I H Q. : Indian Historical Quarterly
Imp Uni : The age of the Imperial Unity.
Ind. Ant. : Indian Antiquities
Ind Stu : Indological Studies by Dr B C. Law.
Ind Pan. : Indian Pandita in the Land of Snow, by S C Dasa
I. P. : India as known to Pānini, by Dr V S Agrawala
J : Jātaka, ed Fausboll, (5 Volumes).
J A : Journal Asiatique.
Jain Cano : Some Jain Canonical Sūtras, by Dr. B. C. Law
J. B. : Juminiva Bhārata.
J. B O. R. S. : Journal of Bihar Orissa Research Society.
J. B. T S. : Journal of the Buddhists Text Society.
J. G. R. I. : Journal of the Ganganāth Jhā Research Institute.
Jiva. : Jivābhigama, Malayagiri, Bombay. 1919.
J. I. S. O. A. : Journal of the Indian Society of Oriental Art.
Kāl. : Kālikāpurāṇa.

Kām. : Kāmasūtra of Vātsyāyana.
Kā. T. : Kāmākhyā Tantra.
Kāv. : Kāvyamīmāṁsā of Rājaśekhara, ed. C D Dalal.
Ksu : Kalpasūtra.
K T. : Kalyāna Tirthānka, January 1952
Kt T. : Kalpataru on Tirthas
Kū. : Kūrmapurāna.
Ku. T. : Kubjikā Tantra
K V. : Kathāvathu
L. : Lingapurāna
L. A I. : Life in Ancient India as Depicted in Jain Canons, by Jagadish a Chandra Jain Bombay, 1947
L. B. : The Life of Buddha by Rockhill
L T B : Legend and Theories of Buddhists by Beal
Lv : Lalitavistara (English Translation), by Dr R L Mitra
M. : Matsyapurāna
MA : Papañca Sūdanīya Majjhima Commentary (2 Volumes)
Mahā Nī. : Mahānisītha (ed W Schubring Berlin, 1918
M A I : Fuhrer's Monumental Antiquities and Inscriptions
Māl Mādh : Mālati Mādhava of Bhavabhūti
Mālvi. : Mālavikāgnimittam of Kālidāsa
Man Bu : Manual of Buddhism by Spence Hardy
Man. Pur. : Manorathapurānī Anguttara Commentary (2, Vols S H B.)
Mār. : Mārkandeyapurāna.
Mbh : Mahābhārata.
Mbhā : Mahābhāsya of Patañjali, ed. Keilhorn.
Mbh Nām : Mahābhārata kī Nāmānukramanikā 1960
Megh. : Meghadūta, Ed H. H Wilson
Mhv. : Mahāvamsa Ed Geiger (P T S)
(Also Hindi Translation by B. A Kausalyāyana 1942)
M. I. : Medieval India, by Keen
Mil. : Milindapañho, ed Trenckner.
M. N. : Majjhima Nikāya
Mount Ind : Mountains of India, by Dr B C Law
M. P : Mūhālī Pañjī, ed by Mahanti
Mpa. : Mahāparinibbāna Sutta
Mpv. : Mahāparinirvagga Sutta of Dīgha Nikāya
M S. : Manu Samhitā.
M T : Mahāvamsa Ṭīkā
M. T. D : Medieval Temples of Deccan.
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